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THE KHARTOUM MISSION.

BY REV. J. KRUIDENIER.

THE opening of the Soudan and its occupation by our church for the Master is a subject very precious to the missionaries in Egypt. We have been praying for this for years past. The mission's policy has ever kept it in mind. The naming of our Synod here (Synod of the Nile) alone would prove that. The native evangelical church too has been familiarized with the idea, and such a prospect has all along been kindly entertained by them. Now when the time has come will our home church be equal to the golden opportunity placed before it, or must help come from elsewhere?

It does discourage us somewhat when we notice that so many difficulties are encountered in order to obtain the necessary funds for the carrying on of the work that already is; but a church without debt, yea a mission without debt, is to me almost an inconceivable thing. A debt, if not wholly disproportionate to the strength of the church, is to me an encouraging sign. The great work of missions must, through the very nature of things, keep the church in debt. No debt means either non-extension and stagnation in the mission field abroad, or a non-progressive policy at home, the which is bound to react harmfully on the home church. The question now is, Can the church at home shoulder this new responsibility? The call to do so has come and is come to her naturally—the natural extension of the Egypt mission field and its only possible extension; the admitted claims of our mission to this field even by other missions; the possession of certain funds by the boards of the church for this very purpose; the eagerness of the new element that is flocking into the Soudan from Egypt to have the work of the American mission established there. These consecutively and cumulatively prove that God is presenting the church with an opportunity such as comes but once and will not be repeated if now neglected.

Can the home church shoulder this responsibility? I personally do not believe that the United Presbyterian church of North America, our own beloved Zion, has done all that she can do. The fact that during the past she has always managed to meet her liabilities, that even now she is, according to last reports, again promising to overcome her debts, proves to me that she possesses a latent power by no means taxed to the uttermost, but up to the present only tried as to its elastic possibilities. Possibly a review of the church's methods, and a remodeling of them according to the needs of the day, might bring us surprises as to the church's ability to do such as we have not yet seen. If it *can* do this great work; that is, virtually carry on these foreign mis-

sions or fields, and other churches smaller numerically than ours do it, the more important question still remains to be answered, viz: *Will* it undertake to unfurl the banner at Khartoum? I do not think it can be demonstrated that the Lord ever presented an opportunity to his people, the responsibility of whose improvement they could not shoulder, and so I conclude that the presentation of the opportunity to the church by the Master of this field to be worked proves the church's ability to enter in and possess.

But, will it? According to your faith be it unto thee? Has the church enough faith in and for Khartoum? The opportunity is unique. The promises of God are as bright as in the days of Judson in Burma. The church has the men and the women and the means; will she give them? I sincerely hope and pray that in this trial of her faith she may indeed be weighed and not found wanting.

Pray with us that God may enable His people always to do His will.

SOME PHASES OF THE WORK IN EGYPT.

By Miss Hogg, Asyut, Egypt.

"SOME phase of your work" was the form of the subject given me to write upon, but I think it must be only when one has passed through the stage of apprenticship and reached a certain maturity that one ceases to look at the work detail by detail, and getting a surer grasp of its general outline, views it as one great whole, now in one phase and now in another, Did you ever repeat a word or phrase so many times that any force it originally possessed seemed to escape and it took on a strange unfamiliar sound that set you wondering whether it were mere senseless jingle or really correct English with some inherent meaning? If so you may not be surprised that having for the past week gone through the round of my duties to the ring of the words "Some phase of your work—some phase of your work," I have finally had recourse to Webster to convince myself that "phase" means something and that mission work is a thing in connection with which the term may be appropriately used.

But of what phase shall I write? I learn from the letter that has solicited this article that in this Magazine the scheme of mission study, formulated for the coming year, has assigned the land of Egypt for the month of February. Those who are entering into this plan of work will then be gathering together much knowledge about a land that has grown dear and fascinating to us. They will be informing themselves doubtless in regard to its interesting history, the manners and customs of its people and the different departments of the work within its bounds—a work in which you and we are each trying to do our share. Now it is a great privilege to be allowed the chance of talking to you just as you are about to undertake this study, and if I were to use the opportunity in speaking to you of any one special phase of the work, I would be merely adding my little quota to the store of your information—talking, that is to say, from my mind to your mind. I want to talk not from mind to mind but from heart to heart, and I have been thinking that if I can share with you what is moving most strongly my sympathies and stirring most deeply my heart, it may give to the study, at least of some of you, a different force and outcome.

I think it is possible to learn a great deal about a person and grow no nearer to him the while. The outer circumstances of his life may differ so much from yours that each new detail, as you learn it, seems only to broaden the barrier between you. You fancy this external difference must have some counterpart in a deeper invisible difference in feeling and outlook and heart.

So your interest diminishes and your sympathy grows cold. On the other hand a great wave of warm feeling may sweep through your heart towards one previously utterly uninteresting to you if you get a glimpse into a sorrow, akin to some sorrow of yours, which he has been concealing under those wrappings that seemed to make a necessary separation between you. What I wish with all my heart is that you should get rid of these foreign wrappings of nationality, customs, language and environment that make a distance between you and the women of Egypt, and should find beating underneath a warm human heart. hoping, enduring, aspiring, fainting, and sorrowing, even as yours.

Have you experienced the pain of a narrow life? Have you fretted against barriers you could not cross? Here are barriers hard to scale as the walls of Jebus, and thousands of lives so narrow that in comparison yours seems like the broad Atlantic. Here wifehood and motherhood actually tread on the heels of childhood, they follow it so closely. Here the interest that with you reaches out to books, to friends, to the church, and to all manner of occupations and enterprises, is confined within four walls, to eat its heart away in idleness. And it does eat its heart away, growing faint and feeble as it dies its lingering death. If occasionally, under special stimulus, it seem to leap into some sudden flame, this is but the wayward flicker of the candle no less surely dying in its socket.

A young wife was, after a year's absence, paying a visit to her former schoolmates, and, of course, she came up to our little sitting-room to have a talk. Perhaps if you could have seen and heard her you would understand how the pathos of these narrowed lives must haunt us as we work. As a school girl she had had her hopes and dreams. She had meant to become a teacher; heard of some little village school where she could be of use to her people and give to others what she herself had gained. But suddenly one Saturday morning her castles in the air fell in ruins about her feet. Her brother met her with the news that arrangements had been completed for her marriage to a good elderly man whom she had never seen. There followed a hurried and tearful goodbye to school, a few weeks at home, a noisy wedding, and she found herself launched on a new life in a very conservative house in a village ruled by the rigid customs of a past generation. Her husband was bound by laws he would willingly have broken, and it was not his fault that Afifa could win no release beyond permission to attend church after only a month's confinement to the house, and permission to adhere to the bright and simple dress of the school girl. Possibly this last concession comforted her woman's heart not a little. She searched around for something to do and naturally her efforts began at home. The women of the house could not read and she tried to induce them to take lessons from her, but here she met with cold indifference. One, a servant, made a beginning but after two attempts lost heart and gave up. Afifa then looked further afield. There was a primitive girls' school in the place, and it occurred to her that though she could not go to it, the school might come to her. She tried to persuade the girl teacher to bring the pupils to her home each Sabbath that she might help her to conduct a Sabbath-school. But here again she received no encouragement. What was there left to do? She must not engage in housework, for that was the business of the servants and overseen by the older women. She could not betake herself to sewing, for unfortunately her wedding outfit had been more than ample for her needs. There were not even visitors to vary the monotony of the days, for no women came to the house except two deaf aunts of her husband's. She could not therefore hope even by social means to influence the lives of her neighbors. What then? Beyond the reading of a book or two in her husband's possession and a newspaper, she found her life narrow down to—*idleness*.

That is but one example out of the many that throng one's mind; and there is a bright ray of hope in this instance, for this soul has not yet shrivelled to fit its prison. The

girl still *is* what God meant her to be though she cannot *do* what He made her capable of doing. The question is, How long will she remain so?

A girl was confined to her home for some months by the dreary mourning customs of the land. The hours dragged heavily. She would have given anything to get back to the busy, energetic life of school. She tried to while away the time by watching from a window the lives of her poorer neighbors whose little roofless houses cluster round the base of her more wealthy dwelling. She almost envied them because they had to work. So the months have worn themselves away. Now she acknowledges that she has changed; that the regular routine of school would be irksome rather than pleasant; that she begins to enjoy being lazy, and shrinks from the outlay of energy required to pay the visits that have for so long a time been forbidden. The shrivelling process has set in. What will it produce in the end?

It would be easy to multiply examples, and to speak to you of those on whom the shrivelling process has done its fatal worst. But were I to choose such instances it might only strengthen the sense of distance that I desire to combat. You might not see that they are capable of better things, that locked up within their souls are the same feelings and the same power that our surroundings serve to foster and their surroundings serve to kill. Oh, the pity of it, that God should create so many human souls each capable of developing into a spiritual force in a home, and that these souls should be so treated by an evil social system that the divine idea in their creation can attain no fulfilment! I would seek that the pathos of this thing should lay hold of you as it lays hold of me, and while you feel its power I would ask you what we are to do for such souls.

Shall we not work for a new order where they will have room to grow, where they will be allured on towards expansion instead of having every little effort nipped in the bud? Surely the ties of womanhood bind us to such labor. And how to do the work is no matter for doubtful conjecture. We must increase the number of girls who will be ready to lay out to the best advantage each new privilege as the progress of public opinion accords it to them. There can be no surer method than this of hastening reform. How Egypt is needing good women! How she is needing girls who have received a training so Christian and so far-reaching that they will be ready to expand into helpful wives and wise and winning mothers if placed in a sphere where they are no longer cramped!

When this need is so great, when the young men of the rising generation are feeling it most keenly, when you yourself have sent out some few workers to do their small utmost towards supplying it, is it not pitiful that these workers, so inadequately few, must be handicapped and hindered in their efforts because there is not enough money sent with them to enable them to do the thing they see needing to be done; that where they would plant boarding-schools they cannot, and where they have planted them they must curtail their usefulness by limiting the number of girls received and the quality of the training given for lack of room and for lack of means?

But I apologize. I set out with no intention of pleading for money, I understand that it is wiser not to worry the church with such a disagreeable subject even if the needs are claimant and one sees God's work crippled. Besides you who are taking the trouble to read this paper, surely you at least are giving all you can. You will forgive me then. The words came of themselves born of the patent facts and the great need. Believe me my purpose was to plead not for money but for sympathy.

I spoke of pathos in connection with the life of woman in this land, and I am sure that you would admit the word well chosen, and that your sympathies would be fully enlisted if you could, with your own eyes, see the effect on a woman, in time of bereavement, of this narrowness of life of which I speak. Take as an example one who, unlike those already mentioned, has never seen a school, has not even as a girl had

any help towards mental and moral growth.

Sister Dorcas and I visited lately a widow whose only daughter, the sole survivor of a family of six, had just been burned to death. You will not be surprised that she was half beside herself with grief, almost oblivious of her own blistered hands and feet which were horrible even to look at plastered over as they were with fine sand from the bed of the river. One would find grief as wild as that and as terrible in Scotland and in America, but I hope with a certain difference. I have visited her again and again and each time I sat beside her with a painful sense of utter impotence. It is not that, having so little in her life she loved this daughter with a love stronger than that which a woman feels who has a broad horizon. It is not so. Her love was not of the highest type. There had been no commingling of soul or exchange of sacred thoughts, for neither had attained to the spiritual vision and the acute self-consciousness that demand sympathy and comprehension from those beloved. But this love, such as it was, was all her life. Death, in taking away its object, had taken all. There was nothing left. We, if our hearts are breaking, have still work to do and "God renders despair impossible by proposing duty to the soul." But she has nothing to make her stir from her dreary seat upon the ground. The wants of her life are so simple and so easily met that her brain is not called into action in attending to their supply. The mud wall behind her and the mud wall in front, are in their blankness, a fitting symbol of what past and future have become to her. In the space between them there is ample room for a tireless memory to reproduce continually before her eyes the distressing image of her daughter in flames. How is one to rouse her to action? One's thoughts fail to reach her. Her brain has not agility enough to follow an argument or power enough to grasp what might bring her comfort. Some one has said that little thoughts do not fit little duties; how much more are they inadequate to crushing sorrows! This woman has never fairly grasped a thought that was not little. Can she begin to do so in her grief? You under a similar loss would ere long become conscious of many claims—the claims of the home, the claims of friends, the claims of the needy, the claims of society, the claims of your own divinely awakened and well nurtured energies; in a word, the manifold claim of duty coming to you as the claim of God. But this woman has never learned to recognize these claims. There has always been little asked of her and less expected. There is nothing now to force her out of herself and lead her through suffering and grief to a life nearer God. What can she do, then, but sink down into a kind of living death till even the faculty of sorrow begins to decay.

Thank God, even this case is not without hope, for He has many ministers. There is a little motherless girl praying every night, "O Lord, cool my grandmother's heart. O Lord, let her heart be healed!" And while we cannot move her to go to the God of all comfort in her grief, it may be that a little child will lead her there.

In closing may I repeat my appeal? In studying Egypt with a view to understanding the work of your mission, do not look at its inhabitants through the mysterious veil of customs, nationality and surroundings unfamiliar to you, till they seem to you almost as unreal as the inhabitants of some other world. Begin by realizing that we are all one flesh and one blood, sharing in one common human nature and having all an inherent possibility of growing up towards the divine. Planting your feet firmly on this truth and viewing all the facts you amass in their relation to the life and experience of those concerned, the effect of all your reading will be to deepen your sympathies, to widen your interest, and to lead you with greater frequency, more pointed purpose and more Christlike tenderness, to bow your knees on their behalf to the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named.

THE AMERICAN MISSION IN EGYPT.

By John Harvey Lee.

EVERY tourist in Egypt must be struck with the unusually strong foreign influence manifest everywhere in that land. There is English influence in the government; French influence in the language; Greek influence in the commerce, and American influence in the mission work. Some countries have reason to be proud and others to be ashamed of their influence. The Englishman is not backward in telling you of the grand work his nation is doing for Egypt, and he may well take pride in this work. The American has reason to be just as proud of the work of his countrymen. They too are rearing an imperishable monument in the Nile valley.

The opportunity was given to me last winter of studying in person the American mission in Egypt and I wish to give in this article some of the results of my study, to note some of the special features that impressed themselves on my mind. It must be remembered that my time was limited and that my knowledge of the work is necessarily incomplete; so I give you simply my impressions.

1. The feature that I wish to note first is, The *prominence of the educational work.* One has only to glance at the work in Egypt to be impressed with the prominence of the school in the life of the mission. I had not been in Cairo twenty-four hours before I had the privilege of observing some 500 boys and girls in the Asyut Training College. Everywhere I went—in Tanta, Alexandria, Luxor, Assuan—I found schools either for boys or girls, and I saw only a small portion of the total number. It seemed to me that the mass of missionary energy was being expended in the maintenance of these schools. Some of the workers, notably the women, were giving their whole time to this work. I confess that, with my American ideas of State education, I was not at the outset pleased with the church in Egypt taking such a prominent part in primary education. But I was soon led to see my error of judgment, and now my conviction is sure that the school work of our mission is absolutely necessary. Two things imperatively demand the maintenance of our mission schools, viz: (1) The poor facilities for a Christian education outside our schools; (2) the magnificent equipment and honorable position of our schools.

There are three school systems in Egypt that come into competition with ours: (1) Government; (2) Mohammedan; (3) Coptic. The first is very efficient as an educational force, but it is absolutely Christless. The second is efficient as an implanter of Mohammedan hate and fanaticism and is essentially anti-Christian. The last system has grown up with the plain purpose of overthrowing our schools. It is rather inefficient as an educational force and while it is nominally Christian, its moral influence is very often unchristian. It will thus be seen that there is a large place in Egypt for our Christian schools.

As for the schools themselves we cannot

express ourselves too strongly in praise of them. From a purely educational, as well as from a moral, standpoint they are singularly efficient. Only last winter a Mohammedan paper in Cairo spoke of our schools as the very best in the city. Sir Alfred Milner, an Englishman, thoroughly acquainted with present-day Egypt, in his "England in Egypt," says, "The American Missionary Society is perhaps the most widely spread and most beneficent of all the foreign agencies engaged in the diffusion of education on the banks of the Nile."

Our schools are playing a most important part in the remaking of Egypt. They break down prejudice against Protestant Christian work; they bring to the darkened children of Egypt not only enlightenment but enlightenment in the knowledge of Christ. A school cannot be maintained in a corner. It is self-advertising. It must manifest its presence. Other features of mission work may be carried on with little publicity, but the school must be known. It happens in consequence that the school is the best known feature of our missionary work in Egypt, and that on it the reputation of our whole mission depends. To the ordinary observer in Egypt the school is the measure of the movement. Its high character therefore must be maintained.

In the study of our school system in Egypt one very interesting thing is to be noted with regard to Mohammedanism. There are in our schools out of a total of nearly 14000 children, over 3000 Mohammedans, who are sent by their parents past government and Mohammedan schools into our Christian schools, where not only tuition is charged but instruction given daily in the Word of God. What does this mean? That the Mohammedan sees no danger to his religion in our schools? He must be stupid indeed who reasons thus, for the dissemination of Christian knowledge must prove fatal to the Mohammedan faith. This large proportion of Mohammedans in our schools undoubtedly is a register of the growing apathy of the follower of the Prophet to their old faith. A Mohammedan breakdown in Egypt is surely imminent.

What magnificent promise in 15,000 children studying diligently the Word of God, learning the story of the Saviour, and singing the Songs of Zion! These children will be the leaders of Egypt in the next generation. But their influence is not all reserved for tomorrow. It is active today. Mothers and fathers are brought nearer to the kingdom just in proportion to the strength of the Christian influence over their children. I went with Miss Thompson one morning to attend the opening exercises of her school. All through the singing, Scripture reading and recitations and prayer a woman stood at the back of the room very intent on the exercises. I asked Miss Thompson who she was. Her reply was, "Oh, she is the mother of one of the girls, who wishes to satisfy herself as to what we are teaching her child. She is a frequent visitor." A little child shall lead them.

2. Another notable feature of the work in Egypt is *the large part that is taken by the natives in the support of the church.* The aim of all missionary undertakings is to place the native church on a self-supporting basis. In no field is the outlook more encouraging than in our Egyptian church. There is seen everywhere an increasing independence of foreign aid. During the year 1899 the native church contributed for church purposes no less than $22,900, exclusive of school tuition and fees, which alone amounted to $29,259. This means an "average per number" of $3.50, and a dollar to a native in Egypt means far more than a dollar to an American here. Those who delight in charging Christians with maintaining pauperizing institutions in their missionary agencies must find their charges overthrown in this grand showing of our Egyptian mission. There are 50 organized native congregations, and four of these are entirely self-supporting, while many more are nearly so. One of these self-supporting congregations is that in Assiout. It is in every sense a native church. Its membership was reported to the last General Assembly as 345. Its fine $20,000 building was built entirely from native funds, and

it has a native pastor and session.

It was my privilege to spend a Sabbath in Assiout and to join with the native congregation in their worship. Though the service was in an unknown tongue, it was far from being unprofitable. It was to me a living demonstration of the power of the Cross of Christ in the hand of the devoted missionary, and a glorious promise of the time not far distant, when, in Egypt at least, foreign missionaries would give way to home missionaries; when all the people under their own leaders would join in the triumphant march of King Jesus.

But the native church is giving more than money—she is raising up and using a fine company of native workers. It was not until '64 that a native was ordained to preach. Now there are no less than 33 native ordained ministers, besides some 37 other native presbyterial workers. It cannot be that there is in these parts no promise of a native church entirely self-supporting. Everything points to a speedy realization of our hopes.

3. Another feature with which I was impressed was the *distinctly evangelical tone of the whole movement.* Everything done by our missionaries has for its primary aim the Christianization of the Egyptian ministers, teachers, hareem workers or doctors. They all keep before them as their first duty the instruction of the people in the knowledge of Christ. Necessarily some departments of the movement give greater prominence to the evangelical work than others. Preaching and Sabbath-schools, for instance, may be given wholly to evangelism, while day schools and hospitals must be content simply with giving prominence to the evangelical work. But whatever may be the particular work of the missionary he is always true to his mission, wisely presenting the claims of Christ whenever an opportunity is offered.

The features which I have touched upon are mainly of the encouraging type. We cannot however blind ourselves to some very discouraging elements in our Egyptian work.

a. There is first of all the native himself with his inborn corrupt nature and his training in ignorance, dishonesty and dirt. It is with such subjects that the missionary has constantly to deal. But the missionary has done grand work with these in the past and we may hope for grander results in the future. The native is discouraging, but not hopeless.

b. Mohammedan fanaticism, in spite of the threatened breakdown, is still very strong. No government persecution is permitted, but social persecution is still in vogue and must be faced by the convert from Mohammedanism. A Mohammedan who embraces Christianity generally finds himself hated by his friends, socially ostracized and driven out of business. The only practical way for Mohammedans to overcome their faith is by families. Individuals suffer to a fearful degree.

c. As in every foreign field, the foreign influence in Egypt is largely unchristian. The missionary is thus forced to face a hostile feeling in a quarter where he has a right to expect active co-operation. Englishmen are caring more for the material prosperity than for the moral condition of Egypt; French influence is decidedly immoral, while Greeks furnish the criminal class of the land. Americans are too prone to leave the moral law at home when they cross the Atlantic. Sabbath observers here are unblushing Sabbath breakers in Egypt. Egypt being such a paradise for foreigners and foreign influence being so very strong, it is most discouraging for the missionary to see so much of this influence being spent along evil lines.

d. But perhaps the greatest discouragement is the lack of home support. I have often wondered if our assemblies, in acting upon carefully prepared missionary estimates, realize that they are dealing with hearts—living, throbbing hearts. If they could spend but one hour in a missionary association meeting and observe the devout prayerful and conscientious spirit of the men and women, who, from thorough knowledge of the needs, make up the estimates, they would strike from their missionary vocabulary forever that unchristian and

unmissionary word, "retrench." Missionaries can meet and overcome all sorts of discouragements and difficulties, but there is nothing that drags and kills like half-hearted home support.

But facing all these obstacles with the grandest Christian determination is one of the noblest bands of men and women that ever left our shores. No missionary field can boast of better equipment in workers than ours. I was proud to stand among our representatives and note their wisdom and prudence and thorough consecration. They are abundantly furnished for their work. Their devoted lives are a pledge of a glorious future for Egypt. With the work in such hands the victory is sure.

ARE OUR FOREIGN MISSIONARIES OVERPAID?

An address delivered by Mrs. E. G. Loughridge, a returned missionary to the W. B. F. M. S. of the W. It covers the whole subject so admirably that we reproduce it, with credit to Baptist Board.

OLD soldiers rarely talk about themselves. They will describe the movements of the regiment and the army with enthusiasm, but ask what they did, and they are silent. I think missionaries have something of the same feeling. They like to tell of their work, of the people, and of the triumphs of the gospel, but ask them of privations and sacrifices, especially of financial straits, and they usually avoid the question. What do such things signify? Is not our God coming in the glory of his universal reign, and are not the heathen bowing to acknoweldge Him King and Lord? Then rejoice if we are in any way "partakers of Christ's sufferings," knowing that this "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

MISSIONARIES MISREPRESENTED BY GLOBE-TROTTERS.

But sometimes missionaries are misrepresented or willfully maligned. Sometimes men travel round the world, stopping a day here and a few hours there, and write up their impressions for the press at home, or on their return, publish books. Such writings may correctly describe what the traveler sees and hears, but any conclusions he can draw about a people whose customs, language, religion, and whole civilization are strange to him, are almost erroneous. Sometimes he is himself irreligious and opposed to preaching a troublesome morality to the heathen. He often gets his information about missions in the lobbies of hotels in treaty ports. Then he is apt to represent missionaries in a very bad light indeed. He will tell us they live in palaces, they live lives of luxurious ease, they do nothing but drive out with their wives and children in pony phaetons once or twice a day for the air, they have salaries larger than they could earn at home. If they were in earnest they would do as the apostles did, live among the people, as the people, etc. It is right these charges should be answered, and no one can do it as well as those who have lived inside mission work.

EFFECT OF THE SLANDERS.

And sometimes these writings have an effect on the minds of Christian people, even, perhaps, of those closely connected with our missionary societies, and they picture what might be the wonderful results in the speedy accomplishment of missions if the money which now supports one missionary could be made to support three, and a great band of heroic men and women, willing to die for the Master, would go with nothing in their hands but the Bible, live among the people, sleep in their houses, eat of their food, and preach salvation through Jesus Christ. It is right these things should be considered. There should be nothing in the policy and practice of any missionary society which is not open to the scrutiny of its constituents. If mistakes are made in the use of money let them be righted.

OPINIONS OF ONE WHO HAS SEEN BOTH SIDES.

I have been a missionary in India, and

eighteen years of broken health, leave no probability that I shall ever return to the work. As one, then, who has seen both sides of this question, and who, personally, can have nothing whatever at stake, let me ask you, the friends and supporters of the cause, to consider some facts in the case.

WHAT ARE THE SALARIES OF MISSIONARIES?

Passing by all societies but our own, the A. B. M. U. provides a house to live in, and pays a married man $800 the first three years, $1000 the next seven years, $1200 the next ten years, and $1500 the remainder of his service. It will be seen that not until a man has been in the work ten years does he receive more than $1000, and not until he has served twenty years does he reach $1500, and he never goes beyond $1500, no matter what his ability or time on the field. A single man receives $200 per year less than a married man. The women's societies provide a house or rooms and pay $500 to each missionary without regard to time or service.

WHAT KIND OF PEOPLE ARE MISSIONARIES?

The Boards require sound physical health, good mental equipment, and strong spiritual life, for an appointment. The missionaries are generally college bred men with a theological training in addition. The missionaries of the women's societies must have at least a high school education, and it is much preferred that they should have a higher training. They must have shown ability to teach, and be known as successful workers in their home churches. The standard of qualifications steadily rises, especially in the women's societies, and it is the declared policy of the Boards to send out only the best qualified men and women.

Married women are not regarded as missionaries of the Boards and are not subjected to the careful examination which single women receive, but are of about the same attainments. Three married women of the Telugu mission, once talking together of their home life, found that all had laid down positions worth $800 or $900 a year to join the mission. One had been a teacher of music in the east; one, the grincipal of a high school in an important western city; one, a teacher in a State University in the west.

It may be said, then, of missionaries, that the men as a rule are the equals of college bred ministers at home, and the women of teachers in our home schools. If engaged in secular work at home, they could earn larger incomes; and so far from entering mission work for the salaries, they usually go at financial sacrifice.

WHAT ARE THE CONDITIONS OF LIFE IN THE COUNTRIES TO WHICH MISSIONARIES GO?

Does an American find them like his own ss Paul did in his mission work?

Let me speak of India, particularly, the country I know personally. Like all tropical countries it differs essentially from those of temperate zones; the seasons are different, the effects of the sun's rays are different, vegetable products are different, and the people are different. A white man, no matter how long he lives there, is never in normal relations to his surroundings. He is always a foreigner. It is always warm in India. On the plains, even in the cool season, the mercury rarely falls below 60° at night, and usually rises to 100° in the daytime. In the hot season it rises to 120° or 130° in the daytime, and higher yet in some localities. During the hottest season, hot winds, before which vegetation shrivels, blow all day and sometimes all night.

HOW THE HINDU PEOPLE LIVE.

The Hindu people, both rich and poor, generally live in houses with mud walls, six or seven feet high, and with the ground for floors. Cooking is done out-doors, or during rain is built inside on the earthen floor, and the smoke fills the house and escapes as it can through the roof. On the plains, where wood is scarce and expensive, the fuel is chiefly dried droppings of cattle. The women gather this, shape into discs with their hands, and dry it in the sun. At evening, when every household in the village is cooking, the smoke of this fuel fills the air like a haze, and the odor permeates everything. The universal food of India is some kind of boiled grain and curry. Richer people eat rice, poorer ones eat cheaper grains. High caste people are forbidden to

eat meat, and their curry consists of vegetables fried in a generous allowance of ghee, seasoned with curry powder, and simmered in a gravy made by adding a little water. Ghee is butter boiled till nothing remains but oily matter. It is frequently smoked and often rancid. Curry powder is made by grinding together various kinds of spicy seeds with mustard, saffron, garlic, and a large quantity of red peppers. Native curry is strong and fiery. A half spoonful will bring tears to the eyes of most white people. The lower castes prepare their curry in the same way except that they use meat. They often buy the entrails of animals and cook in curry. The very poor eat carrion, dragging home for that purpose the carcasses of animals which have died of disease or abuse. I have sometimes gone to the houses of low caste people when the stench was sickening.

SHOULD MISSIONARIES LIVE LIKE THEM?

Passing by the lack of any American comfort in Hindu houses, the vermin which swarm in them, the poisonous insects and serpents which find ready access to them and often harbor in their thatched roofs; considering only the questions of food and exposure to heat, is it wise, under these conditions, for missionaries to try to live as the native people do? A white man who goes about freely under the glaring sun or spends the fiercely hot days in a little, low-roofed, native house, invites, and usually receives, sun-stroke, fever, nervous prostration, some wasting disease of the bowels, or cholera. If he lives exclusively on native food, he loses vigor and strength. It costs a good deal to send a man to India. It costs more to keep him there until he has learned enough to be able to work to advantage. Is it good business policy, then, to risk what we have invested in him, by exposing him to avoidable danger, in order to save money? Further than that; have we who stay at home, held by God as much responsible for preaching the way of salvation to the heathen as are those who go abroad, have we a right to ask those who willingly leave the comforts of Christian civilization and take up that work under so many unavoidable discomforts and dangers,

TO UNDERGO STILL GREATER PRIVATION AND DANGER THAT WE MAY SAVE OUR MONEY?

But the thought is not a new one. The experiment has been tried in many countries. Those who tried it in India have for the most part abandoned it or are dead. Not more than fifty miles from our old home at Hanamaconda, an Iowa woman, cultured and refined, the sister of a prominent minister of the northwest, tried to live in an open native hut. The blasting hot wind came, and weakened by unsuitable food, she succumbed to fever. An alcove in the library of an Iowa college, from which she was graduated, commemorates her name, and a granite stone in the Indian jungle marks her grave. God gave life. Let us not suppose it a service acceptable to him to throw it away needlessly.

MISSIONARIES ARE NOT AFRAID OF DISCOMFORT.

They are not afraid of squalor and filth and wretchedness. They are not dainty in their contact with heathen people. Delicately reared women cleanse out great ulcerous sores and bind them up without a quiver. They give food, and *teach the way of life to lepers whose flesh is dropping from their bones*. They visit cholera sheds and personally care for the sufferers there, then go home and take loathsome vermin from their clothing. They go everywhere and do anything for the good of their fellow-men and the honor of their Master. But they cannot live in native houses on native food. Not very many would survive it two years.

WHAT IS THE PURCHASING POWER OF A MISSIONARY'S SALARY?

What will it buy of the necessities and comforts of life?

The Boards build the mission houses. The walls are two feet thick and fifteen or sixteen feet high, and from floor to ridge of roof is eighteen or twenty feet. These high, airy rooms give every protection possible from sun and heat, yet, though carefully closed during the day, the mercury in them ranges from 92° to 98° for three months of the year. The floors are of cement, covered with mats. The furniture is plain, tables

chairs, book-cases, and beds. The table linen is cotton of native weaving. The dishes are common iron-stone. If there are any palaces in the Telugu mission, we never saw them.—CONTINUED IN FEBRUARY NUMBER.

A HOLIDAY INNOVATION.

"Well, dear, did you have a nice time at the convention?" asked quiet Mrs. Sears of her daughter, who had just returned from the annual gathering of the Christian Endeavor forces of the State.

"O, mother, I had such a lovely time!" was Nan's enthusiastic reply. "I don't know where to begin my story, there are so many things to tell."

"But, after all, it wasn't the noted men nor the finest speeches that made the deepest impression on me," she said near the close of the breakfast-hour. You know we had an hour for missionary conference, and we were supposed to be considering what we could do for missions. The speakers had spent the whole time telling us how difficult it was to arouse interest in missionary work in their societies, and I began to think Milward was not peculiar in its lack of missionary spirit. So far as I could see, we could do nothing for missions so long as our societies were so unresponsive, and no one apparently had any help to offer. Every one of the speakers seemed to be revelling in the opportunity of pouring his or her woes into our ears, and I must say it began to get monotonous. Just then a funny little German got upon his feet. I had noticed him before, and had wondered how he happened to be at a Christian Endeavor convention.

*

"'Vell,' he began, 'I don't know. I shust don't know how to helps you your society to sthir oop.'" Nan always had been good at imitating dialect, and one had only to to watch her expressive face to get a vivid picture of the person she was imitating. "'Dot vas von pig problem. But I dells you vat I have done already, and maybe some of you does it too yet again also. Vell, den, I foundt oudt dot it gost t'irty tollars for one Bible-reader to lif a year in dot India. So I puts my money py; und, ven I gets t'irty dollars, I sends it not missionary board to, und I hafs a Bible-reader in India vot is vorking for me. So now, you see, I vorks twenty-four hours efery day. I vorks twelf hours here; and, ven I goes to pedt already, my Bible-reader begins vorking again, and he vorks until I gets oop. I keeps dot oop efery year, for I tinks dot investment pays any more yet again. Vot you tink aboudt it, hey?'"

By the time Nan was through, the whole family was in a roar of laughter, her reproduction was so inimitably funny.

*

Nan joiued in; but when the laugh had subsided, she said, "It did seem awfully funny at the time, but those last words stayed with me, and I've thought of them so many times since. Wouldn't it be just fine to feel that one was working twenty-four hours a day? That would suit you, wouldn't it, father?"

"Well, yes. I'd be glad to work twenty-four hours a day during the busy season," said her father with a quiet smile. "And I'd be glad to have a substitute working for me in India if I could only afford the money.'

Nan sighed. She knew, of course, that they could not afford the thirty dollars, and yet she had hoped that they might be able to manage it somehow. Mrs. Sears heard the sigh, and understood its significance. She sympathized with her daughter, and longed to find some way to overcome the apparently insurmountable obstacle.

One bright day she called Nan to her, and said, "I believe I've found a way, dear, for us to get the needed money to support a Bible-reader in India."

"O motherie, you don't mean it!" with an indrawn sigh of delight. "How?"

"I have talked it over with your father, and after some figuring we decided that as

a family we spent about thirty dollars last year on Holiday presents. Now, if we will all agree to forego the pleasure both of receiving and giving gifts this year, the money thus saved could be sent to India for this purpose."

*

"O, but mother! That would be dreadful! Why, just fancy what people would think of us—and say of us! They'd think we were getting poorer than ever, and"—a little proudly—"you know that last year, even though father couldn't spare me much money, my presents to the girls were just as nice as any of theirs to me."

"Yes, dear, I know it. I understand how you feel. But couldn't you write each of your friends a little note assuring them of your affection for them, and telling them why you are not making gifts to any one this year?"

"Why," slowly, "I suppose I could. It would be hard; the girls probably wouldn't understand. But I'll do it, because I'd do almost anything to have a Bible-reader in India, and be able to work twenty-four hours a day."

After some discussion the other members of the family agreed to the plan, although the two boys found it rather hard to do without the gifts on which they had counted for so many months.

"Maybe Aunt Elvira will send us the sled and the skates," said Will confidentially to his older brother.

"Don't you fool yourself," was the disconsolate reply. "She never was a boy, and she don't know what boys want. But never mind! Maybe we can make the sled—and I'll lend you my skates."

*

After repeated efforts the letters had at last been composed and sent to the various friends, that they might understand the absence of gifts, and might relieve the family of the embarrassment of receiving gifts when none were to be returned. A few days after these letters were sent, a reply was received from Aunt Elvira, in which she stated in her abrupt way that, as her nephew's family had seen fit to dispense with the customary gifts, she would do the same as far as they were concerned. She was in hopes that the children would not miss the gifts she had intended to give, but would be satisfied with having a man in India to work for them.

*

The letter was read aloud at the dinner-table, and caused a variety of emotions in the breasts of the different members of the family. All was changed to surprise, however, when, on turning the page, Mr. Sears discovered the hitherto unnoticed postscript, "I shall support a Bible-reader in India this year with the money I had planned to spend for your family."

"Another Bible-reader for India!" exclaimed Nan.

"Well, at this rate India will soon be Christianized," said Hal with a laugh, and the first feelings of selfish regret were changed into generous enjoyment of India's good fortune.

*

The Sears family were gathered in the sitting-room watching the father write the letter that was to carry the precious thirty dollars to the missionary board. It was so important a letter that every one wanted to have a share in its composition. In the midst of their busy talk there came a knock at the door, and a letter was handed to Mr. Sears. The family, waiting while he read it, were amazed to see tears glisten in his eyes.

"What is it, father?" cried Nan.

"Read it out loud," was the reply as he handed her the letter. So she read:—

"*Mr. Harrison Sears,*

"*Respected Friend:*—It has been our desire to show to you our appreciation of the kindly interest you have always taken in the welfare of those in your employ.

"Your generous remembrance of us in the past has touched our hearts, but not so deeply as your friendly personal letters to us received last night. Please accept the enclosed check for thirty dollars as a token of our esteem. We feel sure you cannot refuse to accept this money to be used in supporting another Bible-reader in India."

"O, I say," broke in Hal before any one else had time to speak; "three Bible-readers for India is too much of a good thing. Why

not send one of them to China?" Hal's suggestion met with the approval of all, and a second letter was written to accompany the second thirty-dollar draft.

*

Mr. Sears had asked in his letters that they might be informed in what part of their respective countries the two Bible-readers would be stationed. A reply soon came from the missionary board, giving them the desired information, and calling their attention to an article on India in the last issue of their missionary paper. The Sears family had never before subscribed for the Missionary Magazine, but now they felt a necessity for its monthly visits. From this time on, every issue was eagerly scanned for news of India and China. But references were made to so many places of which they were ignorant that Nan began to hunt for books on these lands. Several interesting volumes describing these countries and the work done there were found in the library of their minister, who had been a missionary enthusiast in his younger days, but had gradually lost his enthusiasm in the stress of daily work.

It was not strange, therefore, that, when the missionary committee of the Christian Endeavor society decided to consider India at their next missionary meeting, Nan Sears should be asked to conduct it. The missionary meetings of the young people's society had long been its worst bugbear. They were dull, dragging, absolutely without interest. The members seemed to consider their duty done if a few verses pertaining more or less directly to the subject of missions were read and commented upon, and a few old standard missionary hymns sung.

*

It seemed a rather bold thing, but Nan decided upon an innovation. She would tell what she had learned about India. Fortunately for her, a week before the meeting a letter came from the board giving them some news of their worker in the foreign field. This letter she carried to the meeting, and the interest of all was apparent when, after a clear and vivid description of India, its customs, religions, and needs, Nan read of the work being done by their Bible-reader.

The meeting was a great success, and the missionary committee was encouraged to make a greater effort than ever before to render their meetings interesting. Hal was asked to lead the next monthly meeting, and he talked upon China. Then the minister was applied to for assistance, and, calling to mind the studies of his earlier days, he planned for them a course of study, which carried them over the whole missionary field. Different members were selected to read the books furnished by the pastor and to report at the appointed meetings.

The number of subscribers to the missionary papers increased steadily, and in a year Milward had advanced from a village knowing absolutely nothing about the subject of missions to one whose inhabitants were interested in that topic, and as well informed upon it as on subjects pertaining more directly to their every-day lives.

So the leaven spread. It was not long before other families began to consider the possibility of supporting Bible-readers in foreign lands. From considering the possibility it was not far to assuming the burden, and each new worker supported meant added interest in the subject of missions. It was not surprising, therefore, that within five years' time not only were a large number of Bible-readers supported by the people of Milward, but five of its young people stood pledged to go to the foreign field.—*Christian Endeavor World.*

Thank-Offering Department.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

A TWENTIETH CENTURY THANK-OFFERING

—OF—

$75,000 FOR MISSIONS!

Our Watchford for 1901:
Less of Self—More of Christ.

Consecration

(Daily memory verses.)

Take my life, and let it be,
Consecrated, Lord, to Thee.
Take my moments and my days:
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.
Take my voice, and let it sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages for Thee.
Take my intellect, and use
Every power that Thou dost choose.
Take my will and make it Thine;
It shall be no longer mine.
Take my silver and my gold;
Not a mite would I withhold.
Take my heart, it is Thine own;
It shall be Thy royal throne.
Take my love; my Lord, I pour
At Thy feet its treasure-store.
Take myself, and I will be
Ever, only, all for Thee.

FRANCES RIDLEY HAVERGAL.

A New Year Thank-offering Message to the Women of the Church.

With the glad notes of praise and gratitude from the closing Thanksgiving day of the old century still ringing in our ears, we turn to greet the New Year and the New Century with hearts all aglow with hopes of entering new doors of service for our blessed Lord, through the future of our beautiful Thank-offering work. Has not God marvelously blessed our feeble efforts in this line of giving during the past thirteen years? And will He not bless us even more abundantly in the future, if we will open the way for Him to bestow these blessings, through our gifts of gratitude? The mark (in figures) set before us" as our Thank-offering for May 1901 is $75,000.

At first thought the sum may seem large, but it is actually small compared with the urgent need of all departments of the Lord's work. Let us remember that the work of the church is only limited by the gifts the members pay in the treasury. When such words as "retrenchment" "cutting down" (of carefully prepared estimates) "debts" (or church boards) and kindred expressions are prominent in the church's vocabulary, we must infer that one of two things is wrong: either our leaders in the work have little faith in the church's disposition to give, or else the church needs a revival in giving. *Perhaps both.* May not closed pocket books in the hands of God's own people be the chief cause of His not having poured out His Spirit upon our congregations? God cannot bless a stingy church any more than He can bless a selfish stingy Christian. His Word is full of promised blessings, but these are given in degrees. Upon *those* who fear his name, He bestows general blessings; to His own people He gives special blessings. Only to those who are faithful in the paying of *tithes* and *offerings* does He promise to *pour out* His blessings.

Listen to Him speaking through His servant Malachi: Mal. 3: 10, "*Prove* me now herewith (in *tithes* and *offerings*) saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough

to receive it.." No one doubts our *ability* to *prove* Him. *Should we cause any one to doubt our willingness?*

In this day of prosperity all over our land, we believe that nine out of every ten of the women whose names are upon the church roll could double their former contributions to the church boards, and their monthly subscriptions to their missionary societies, without any special effort in self denial.

To give $100,000 a year through the Women's General Missionary Society to missions, instead of $65,000 as last year, and then give a Thank-offering of $75,000 would not be in excess of the financial ability or of the duty of the women of the United Presbyterian church, and this after having paid their full proportion to the church boards. Surely greater spiritual and temporal blessings to the givers, as well as to the cause of missions, would follow. Reader, will you not *now* consecrate your all to the Lord, and try to say to him,

"Take my silver and my gold,
Not a mite will I withhold."

If you do, "that which may now be self *denial* in one sense, will soon become self-*delight* in another."

While our great aim this new year is to reach the full $75,000 offering, it is not simply to mark the doubling of our special anniversary offering of $37,000 in 1893 nor to mark the new century; half so much as to make an advanced step in giving unto the Lord gifts of *true gratitude*, and to take a decided stand for the greater advancement of His kingdom through our efforts. If we are to reach these figures ($75,000) which, to some, have become like bright heavenly lights shining out before them day and night; we must all improve every moment of time from now—January 1, 1901 until May 15th, when the representative delegates from all the Presbyterials will meet before God's altar in the First church, Monmouth, Illinois, to lay our Twentieth Century offerings before Him.

Is there a single woman in all our churches who does not wish to be represented in that sacred service of her *best* offering? Is there one who will fail in responding to this call of God to give "as He hath prospered her?" Dear sister, while *we do* want your *most liberal gifts*, we earnestly desire you to gain those blessings upon yourself and your family which will result from generous giving. Hear what the Scripture saith:

"Give, and it shall be given unto you, good measure, pressed down and running over." Luke 6:38. Will the Lord be just as well pleased whether we give back to Him a small proportion or a large proportion of what He has entrusted to our care?

"He that soweth sparingly, shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." 2 Cor. 9:6

Are we made poorer by what we give to the Lord?

If we give—"thy barns shall be filled with plenty." Prov. 3:10.

If we withhold, "it tendeth to poverty." Prov. 11:24, 25.

Are these words of God just as true now as when they were spoken?

"The word of God endureth forever."

Looking to God to direct our every effort for Him in the future, I am

Yours sincerely,

MARY CLOKEY PORTER.

Marshall Ave., Allegheny, Pa.

Seven Reasons Why We Should Give Thank-offerings.

The principle that where we have given unto God all that is strictly due from us, we are yet under obligations to bring an offering of thanks, is one that has been recognized by all peoples, in all ages, and more especially by the followers of the true God from their earliest existence. Had sin never entered Eden, the Thank-offering would still have found a place. Sinless man would have thus expressed his joy in his Creator's care and joined in the song of the morning stars and the joyful shouts of the sons of God. When the laws regulating the giving of devotions were codified at Mt. Sinai separate laws were written for those who bronght a willing offering distinct from those made as an offering for sin. The Thank-offering was the only one in

which both God's representatives, the priests, and the offering worshiper participated, God thus coming into communion and fellowship with His own sons and daughters. Reconciled through the sin offering, consecrated by the burnt offering, they have communion and fellowship in the Thank-offering, the willing loving expression of grateful hearts.

When we consider the price of our reconciliation—God's own Son—and remember that we are not our own but are consecrated a living sacrifice unto God, how much more ought we to bring the Thank-offering and enjoy communion and fellowship with our Father and Elder Brother and Holy Comforter! The Psalms are for all times and all peoples. Again and again does the psalmist call upon himself, his companions and all who will unite with him from time to eternity, to come into God's courts with thanksgiving and bring an offering with them. But, some one says, all these sacrifices pointed to Christ and are fulfilled in Him.

What do the apostles (or Scriptures) say: "Ye are an wholly priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips. *** But to do good and to communicate forget; not for with such sacrifices God is well pleased."

If the church of the old dispensation had reasons for giving the Thank-offering (after discharging all the burdensome duties of their ritual) how much more should we who enjoy the liberty of the glorious gospel appear before the Lord full handed? The giving of the Thank-offering is required by the constitution of our nature. Gratitude is a faint gleam of our original God-likeness that is not entirely obliterated even in the most debased savage. Philosophers term its entire absence from any being "insanity of feeling" and say that happily it is of very rare occurrence, as it is the most painful form of insanity either to cure or to endure. But why should failure to express gratitude to our fellowmen be termed insanity *while ingratitude to our great Benefactor passes unnoticed*? If the philosopher would come out of his sanctum and try to collect the annual Thank-offerings from year to year he would not think "insanity of feeling," when directed against the author of all good, was such a rare disease after all and while agreeing with the statement that it is difficult to cure would surely believe that a great many people find it not at all difficult to endure.

We should give a Thank-offering for the good we get out of it ourselves. If we believe that it is to be paid after our tithe, or whatever proportion we pay to the Lord, we will more carefully look after our income to determine the amount, and a more careful looking after means, to many a one, more to be carefully looked after. Our faith in Him who giveth all things will be strengthened if we bring the tithes into the storehouse and prove Him and we will be richer spiritually and financially. We ought to bring a Thank-offering to stimulate and encourage others. Having tried God's promise we will want to testify by our Thank-offering to His faithfulness in keeping them.

This is the principle upon which our yearly Thank-offering meeting is based. "I will pay my vows unto the Lord in the presence of all his people," says the Psalmist. And again he declares his purpose to come with sacrifice of thanksgiving into the courts of God's house and calls upon all to come and hear while he shall tell what God hath done for his soul. The New Testament instruction is, "Let us consider one another to provoke unto love and good works." "Calling upon ourselves and one another to love God and Christ more, to love duty and holiness more, to love our brethren in Christ more, and to do all the good offices of Christian affection both to the bodies and souls of each other is the best and most efficient provocation to love and good works." It is useless to attempt to even mention in the limits of this article the things on account of which we should bring our offerings to the Lord. Let us therefore close by noting the reasons that urge us to give our Thank-offerings.

(1.) It is a principle recognized by the people of God in the beginning.

(2.) It is so important as to be included in the law formulated at Mt. Sinai.

(3.) It is the means of bringing us into

close communion and fellowship with God.

(4.) It is urged by the Psalmist of the old Testament and the apostles of the New Testament.

(5.) It is required by the constitution of our nature.

(6.) It enriches us financially and spiritually.

(7.) It stirs others up to imitate our example and to receive like blessings.

MISS M. M. S.

Wellsville, O.

Editorial.

Ring out the old, ring in the new,
Ring, happy bells, across the snow :
The year is going, let him go ;
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more ;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

* * * * * * * * *

Ring out old shapes of foul disease ;
Ring out the narrowing lust of gold ;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Alfred, Lord Tennyson.

As the swift ships! How suitable is that figure to denote the passage of time! A new year is with us. A new century lies before the world. Upon these unspotted pages what characters shall be traced? It is a true boon, this gift of time in which to work for God and man, but like all blessings it leads attendant responsibility with equal step. May heavenly grace be granted us so that the coming months shall be full of gratitude to the eternal Father and of alms deeds to our mortal brethren! May the fleeting of time remind us to send the cheering news of an everlasting home to those whose abodes in this transitory world have been devoid of God's light and love!

While we wish all our readers a glad New Year of peace and helpfulness, we may not be oblivious of the truth that some whose eyes now read these words shall, before the dawn of another year, have been borne far "from out our bourne of time and place," shall have beheld the King in His beauty in that land which may not be so very far off. Perhaps, indeed, some of those who have arranged the work for the Magazine's new year may not see the completion of their plans. The lesson is not remote. Time still is ours—not to keep, not to lose but to use for God, for our fellow-men; in due measure, even for ourselves. Then, secure in the love of Christ, whether we shall be called to serve Him on earth or in Heaven, we may know that calmness which springs not from despair but faith.

Now that the storms of mid-winter are upon us, the woes of the needy should not be absent from our thoughts, and reflection ought to lead to action. Some may have but little to bestow, but these need not be deterred from giving their slender alms, remembering Him who beheld the widow casting into the treasury her mite. Those who possess ampler means are happy in having a wider opportunity for beneficence; for, aside from that felt in rescuing souls from eternal death, there can scarcely be a purer joy than the one found in ministering to the needy. "The blessing of him who was ready to perish" is a benediction more to be prized than the plaudits which attend a mighty conqueror or transcendent genius.

Let us speak about one form of benevolence which, perhaps, in our absorbed lives we are in danger of overlooking. Multitudes there are in the world who may have

availed themselves of the opportunity of embracing the Gospel, who may possess abundant worldly means, and who are, consequently, not proper subjects either for missionary or charitable effort. Yet these may be greatly in need of a little attention, a little advice, a little sympathy. Women have varied interests now, and great responsibilities. Perhaps this is well. Yet, we can but feel that while to themselves this condition of affairs may be a satisfaction, they are in much peril of becoming selfish even when they deem themselves most altruistic. We ought to have more time to be calm, so that when some one comes within the range of our influence, we may have leisure to discover wherein he needs our aid. Sometimes we may help him much simply by listening to him. But a satisfactory listener cannot be found in one who is chafing to be gone. If we desire to be of service to human beings—and this is presupposed to be the case—we should make an effort, where no principle is involved, to aid them in the way most agreeable to them and not according to the method most pleasing to ourselves. When duties are providentially sent to us, we dare not steal the time needed for their discharge, but we mistake when we shoulder unnecessary, voluntary burdens to such an extent as to banish from our vicinity that atmosphere of sweet serenity which is one of the most gracious attributes of a character. "A heart at leisure from itself," ready to sympathize with others, gives its owner an "open sesame" to many doors of opportunity.

"With whom is no variableness, neither shadow of turning."

"It fortifies my soul to know
That, though I perish, truth is so:
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step, when I recall
That, if I slip, Thou dost not fall."

—*Arthur Hugh Clough.*

Here is the public testimony borne by Minister Conger to the missionaries and native Christians in China:

To the Besieged American Missionaries:

To one and all of you, so providentially saved from threatened massacre, I beg, in this hour of our deliverance, to express what I know to be the universal sentiment of the diplomatic corps, a sincere appreciation of and profound gratitude for the inestimable help which you and the native Christians under your charge have rendered toward our preservation. But for your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience in most trying occasions, I have been deeply touched, and for it I thank you most heartily. I hope and believe that somehow, in God's unerring plan, your sacrifices and dangers will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, believe me, very sincerely yours,

E. H. CONGER.

Peking, Aug. 18, 1900.

The Hindus, we are told, possessed a superstition that, in the year just closed, their religious belief would be swept away. Alas! It still exists, and the poor devotees yet cling to its fallacies. But the true light is spreading, and there is hope for the swift evangelization of all the ends of the earth.

In the Saturday Evening Post, there was a statement recently that from a census taken in Cuba about a year ago, under the direction of the United States War Department, it was ascertained that only about one half of the voting population was able to read. Here is a field not only for the regular missionary but for the primary school-teacher.

It was stated sometime ago that the British and Foreign Bible Society had been refused permission to make an exhibit within the bounds of the Paris Exposition. Nevertheless that society, hoping to do some good among the vast throngs of people attending the Fair, issued a special edition of 400,000 single Gospels in French, and these, through the channel of colporteurs, were distributed. Most encouraging was the reception accorded to these precious fragments of the Word of life. So far as we

have observed the reports represent the opposition to have been but slight, and the welcome very hearty. The colporteurs, we are told, "spent the morning of each week-day in systematically *selling* the Scriptures through the different districts of Paris, and then gave their afternoons to the work of distribution at the exhibition. * * The McAll Committee was supplied with 72,000 Gospels for free distribution by them." Who can refrain from hoping that these 400,000 Gospels may be blessed to the evangelization of poor, bewildered France, and may even be carried on a mission of illumination and mercy to many a remote land?

According to late intelligence, we learn that tht sale of Bibles is now allowed in Omdurman. This favor is granted by the new Sirdar of the Egyptian Soudan.

Some time ago we were impressed by this item in the Double Cross:

"Somebody carried a bright little five-year-old girl, who had been purchased for a wife, to the mission school at Dehra. Examination showed that she had come from the 'hands of a fiend,' her body having been burned in forty places with a red-hot iron. This is India, whose teachers come over here to awe Americans with their theosophy and 'deep' philosophy!"

That one may do good with his money not only in his life-time but after he is gone from earth, is a thought brought vividly to mind in reading of the legacy recently coming into the possession of our Board of Foreign Missions.

"On the threshold of the year,
See! the Lord is standing near,—
And thy heart forgets its fear
In His smile.
Trembling soul, He speaks to thee—
"I, Myself, thy Guide will be!
All the way is known to Me,
Mile by mile."

—*Sarah Doudney.*

The Missionary Facts are omitted this month. We desire that the Magazine's readers will search for the desired items in the Report of Foreign Missions and in the Minutes of the Women's General Missionary Society. This is literature which ought to be accessible to all.

The human heart seems to be addicted to extremes. In an age when there exists a great deal of what is called "Christian Activity," we are in danger of omitting the cultivation of the unseen, spiritual life. The Midland has recently assigned a page to "Truths for the Inner Life," having for its object the development of the devotional and spiritual side of our nature. This department is under the able guidance of R. M. Russell, D. D. of Pittsburg.

Outlined Program for January, February March, April, May and June.

For the convenience of those societies which desire to print their programs half-a-year in advance we publish our outlines for the first six months of 1901. In sending for literature, note the difference between such as maybe obtained from Miss Mabon, or the Presbyterial literature secretaries, and such as must be secured elsewhere. Miss Mabon desires us to state that it is confidently expected that the new catalogue of literature will be ready by the first of February, and that enough copies will be sent to each Presbyterial secretary to supply every society in her Presbytery. Copies may be had at any time after that date upon application to Miss Emma Mabon, 208 North Avenue West, Allegheny, Pa. She will also furnish free of charge extra copies of the Prayer Calendar, which will probably be ready for distribution before this issue of the Magazine shall have reached our subscribers.

JANUARY—THE BIBLE SOCIETIES.

1. The right of all men to possess and study the Word of God.

2. Various English versions of the Bible: (a) Wyclif's; (b) Tyndale's; (c) Coverdale's; (d) the Geneva; (e) King James; (f) the Revised.

3. Brief biographical sketches of Wiclif and Tyndale.

4. Attitude of Romanism toward the Bible.

5. Historical sketch of the British and Foreign Bible Society.

6. Historical sketch of the American Bible Society.

7. Various departments of these societies, such as work among soldiers and sailors, method of grants, colportage, Bible-reading, work among the blind, etc.

8. Some interesting editions of the Bible, such s that issued by Gutenberg, and the trans lation made by John Eliot.

9. The help given to missionaries by the Bible societies.

Let responses at roll-call be testimonies which

eminent men have rendered to the Holy Scriptures.

LITERATURE.

See under "Bible Societies," the articles in the Encyclopaedia, Britannica, Chambers' Encyclopaedia, and the Schaff-Herzog Encyclopaedia of Religious Knowledge. Consult article, "Versions," in Smith's Dictionary of the Bible. Subscribe for the Bible Society Record (thirty cents per annum) and write for the annual report. Address The American Bible Society, New York City. The British and Foreign Bible Society publishes an account of its work, called "God's Word in God's World," price 1 shilling. Address, 146 Queen Victoria street, London, E. C., England. We heartily recommend the monthly publications of this noble society—"The Monthly Reporter" and "The Gleanings." An interesting article may be found in "The Missionary Review" for October. For the sketches of Wyclif and Tyndale, facts may be obtained in any history of the Reformation.

FEBRUARY—EGYPT.

1. What is Mohammedanism?
2. The Koran.
3. The Copts, their history and belief.
4. In what light do these religions regard Jesus Christ?
5. The United Presbyterian work in Egypt.
6. Present Political conditions and their bearing on missions.
7. The native Christians.
8. The opening field.

LITERATURE.

Consult the Report of Foreign Missions and the Minutes of the Woman's General Missionary Society. Encyclopaedias and current magazine articles will be found useful.

MARCH—HOME MISSIONS.

1. What is included in the term "Home Missions?"

2. How does our Board of Home Missions carry on its work?

3. Sketch of the departments under the care of the W. G. M. S.

4. The important relation of the Home Mission Work to the nation, to the whole church in this land, and to the Foreign Mission cause.

LITERATURE.

Consult the minutes of the General Assembly and of the W. G. M. S.

APRIL—AFRICA.

(In this program we desire to avoid duplicating the study of Egypt.)

1. Brief statements with regard to (a) The present divisions of Africa; (b) The outline of explorations there; (c) Its existing state of civilization.
2. Africa in prophecy and God's providential preparation of that land for the entrance of the Gospel.
3. Heathen religions of Africa and the degraded position they assign to women.
4. The entrance of Christianity into Central and Southern Africa.
5. Biographical sketch of David Livingstone or Robert Moffatt.
6. The work of modern missions in the Dark Continent with a contrast drawn between Protestant and Romish methods.
7. Book-Review, "Pilkington of Uganda," by C. F. Harford-Battersby.
8. Missionary martyrs in Africa or the perils and difficulties of the work there.

To the roll-call response may be made by facts about the slave-trade and the rum-traffic in Africa.

LITERATURE.

The Redemption of Africa, by Frederic P. Noble (F. H. Revell Co.); Historical Sketch of the Mission of the American Board in Africa (Congregational House, Boston, Mass.); "Enter Thou," (Henderson & Co., Toronto, Can., 8 and 10 Lombard St.); an article by James C. Dorward in the Missionary Review of the World for January, 1900; The Assembly Herald for March, 1900; Life and Light for Women for September 1900; Pilkington of Uganda, by C. F. Harford-Battersby (F. H. Revell Company); Africa Waiting, D. M. Thornton (General Secretary of the Student Volunteer Movement, 3 West 29th street, New York City.)

MAY—THE MEDICAL MISSION.

1. The Divine example and command regards medical missions.
2. The value to body and soul of this work, and its use as a door-opener in mission fields.
3. The incentives to the support of this department.
4. The various divisions of medical mission work.
5. What should be the training and character of a model medical missionary?
6. Women as medical missionaries.
7. Is this branch of the church's work advancing?
8. Sketches of the work done by our own medical missionaries in Egypt and India.

Roll call. Facts about this work in other foreign lands.

LITERATURE.

Consult the Minutes of the W. G. M. S.; The Medical Mission, by W. J. Wanless (Presbyterian Board of Publication, 1319 Walnut Street, Philadelphia, Penn.); Primer of Medical Missions, by J. Lowe, (F. H. Revell); An article in the Missionary Review of the World for November, 1900; Leaflet (obtainable from Literature secretaries), Medical Missionaries and their work. Reference to the Double Cross (718 Sansom St., Philadelphia) and to Mercy and Truth (Church missionary society, Salisbury Square, E. C., London England) will be found very helpful.

JUNE—FRANCE.

1. Some results of Popery as exhibited in French history.
2. The Reformation in France.
3. Sketch of John Calvin, the great theologian.
4. The present reaction among French priests and people against Roman Catholicism.
5. Moral perils besetting the French at this crisis.
6. What religious work is being accomplished by the French Protestants at home and in foreign countries?
7. The great opportunity for Protestantism.

At roll call respond by incidents in the life of Admiral Coligni.

LITERATURE.

Consult D'Aubigne's Histories of the Reformation;

Blackburn's Life of Admiral Coligni; Baird's Histories; The Wars of the Huguenots, by Samuel Smiles; The Life of R. W. McAll (Fleming H. Revell); The McAll Record (Address Mrs. C. H. Parkhurst, 133 East 37th St., New York City); The Huguenot Quarterly (Address Professor Jean C. Bracq, Vassar College, Poughkeepsie, N. Y.). Informa,ion may be obtained by application to the Franco-Ameriban Committee of Evangelization, 19 East 16th street, New York City. M. H. W.

In addition to the literature already suggested for our missionary studies, we subjoin the following list sent us by Miss Emma Mabon, the General Literature secretary. These leaflets may be obtained from Miss Mabon or by application to the Presbyterial Literature secretaries.

EGYPT.

"Egypt—Questions and Answers," 2 cents a single copy, 20 cents a dozen. "Aunt Rosa of Asyut," 1 cent a single copy, 10 cents a dozen.

HOME MISSIONS.

	each	dozen.
"Deacon Brown's Colt,"	3 cents	30 cents.
"Our Missionary Box,"	3 "	30 "
"Heaven Sent" (a story),	1 "	10 "
"Mrs. Pickett's Missionary Box,	2 "	
"What Answer?"	1 "	10 "
'Our Country's Need of the Gospel,"	2 "	15 "
"Only a Dime" (for Juniors)	½ "	6 "

In regard to the study of Egypt, we have not thought it necessary to direct attention to "American Mission in Egypt" by Dr. Watson, for we suppose all members of our missionary societies to be familiar with that.

STUDIES FOR 1901

January—The Work of the British and American Bible Societies.
February—Egypt.
March—Home Missions.
April—Africa.
May—The Medical Mission.
June—France.
July—India.
August—Study of the Work of the W. G. M. S.
September—North American Indians.
October—Mormonism.
November—The Freedmen.
December—The Conflict between the Missionary and the Rum and Opium Traffic.

Foreign News Budget.

Egypt.

Mrs. T. J. Finney gives notes from Ramleh and Alexandria under date of Nov. 1, 1900.

The mission house here, which was so crowded and full of life during midsummer, is now occupied by the Alexandria missionaries only, who come out for awhile after those living inland have returned to their posts. By the middle of August they begin to return to their different stations, those from Asyut going first. The last to leave were Dr. and Mrs. Strang, who went back to Maghaga at the end of September and Mr. Sowash with his three motherless little ones, who remained till the middle of October.

Dr. and Mrs. Watson and Dr. and Mrs. Ewing took their vacation during September and October at Bacos, coming down from Cairo after the others returned.

We are very much needing increased accommodations in Ramleh, not only because the present premises are entirely too much crowded to be restful, but because there is really not room for all. It could easily be managed if we could alternate, but this is not convenient because no one can leave his or her station except during the vacation of the schools.

I think all agree that last summer was an unusually pleasant one, notwithstanding the crowding. The influence and fellowship of the summer meeting of the Mission Association was uplifting and the Women's Conference was most enjoyable and harmonious. The Sabbath evening service at 5 o'clock and the midweek prayer-meetings were most helpful to every one.

We had an innovation this year in the way of a pretty wedding under the trees in the court at Bacos. The bridegroom was one of the teachers in the College at Asyut, and the bride was a young woman who was brought up in the girls' seminary of the Reformed Presbyterian church at Late Rich (Laodicia.) The ceremony was performed by Mr. Finney and Dr. Harvey. They are now living very happily together, I hear in Asyut.

Last Sabbath morning we were made glad by the arrival of the Harts, the Henry's and Miss Ferrier. A warm welcome awaited them all along the line, from Alexandria to Asyut. Letters and telegrams of welcome began to arrive for them a week before they came. We in Alexandria are most thankful for Miss Ferrier. There is also much need for another lady who could give her whole time to hareem work with the assistance of the Bible women. This is particularly needed in Alexandria because of the many Syrians, Armenians and others who have come hear to engage in business. They have been members in their

own countries of our sister missionaries, and unless they are looked up they are apt to drift away from church altogether. Our Christian Endeavor Society has taken up this work in behalf of young men.

We have hoped that you would send us, not one lady only this year, but at least four. If the great need were only realized I am sure they would be forthcoming.

A few months ago the young pastor of one of our congregations away up the river asked that a Conference might be held with a special view to prayer together for an outpouring of the Holy Spirit on the Egyptian churches. This was especially gratifying because it came from the people themselves and not from a missionary. It has finally been decided that this Conference be held in Asyut at the end of December or in the first of January. Cannot every reader of the MAGAZINE make this a special subject of prayer? If the whole church would unite with us in this there might come such a blessing as would tell through all the ages.

Miss Minnie Finney writes from Mansoura:

DEAR READERS OF THE MAGAZINE:—Two weeks ago we enjoyed a refreshing communion season. Dr. Watson, of Cairo, cheered us by his presence and gave us a helpful sermon on "Spiritual Thirst." There is a tender attachment between Mansoura and Dr. Watson, because it was he who began the work here 31 years ago. It was interesting and helpful to hear him relate the experiences of those first years, and it cheered his heart to see the seed he had sown growing.

One day as Dr. Watson and I were dining with Pastor Mkhiel and his wife, the conversation turned upon how God had blessed the work of his servants in Mansoura. Although the members of the church were yet few in numbers, yet there was evidence that God's word had gained entrance into many hearts and homes, for we know that His word will not return unto Him void. The pastor related an incident which encouraged me greatly. He said: "One day shortly after we came into that house I heard several voices singing a very familiar psalm tune. I rushed to the window to see where the sound came from. I knew our neighbors were all either Jews or Moslems, and I was astonished that they should be familiar with our psalm tunes. Then I remembered that my Moslem neighbor has girls who go to Miss Finney's school. They have learned to sing God's songs there."

Mrs. Henry, sends Cairo notes:

Dr. Henry and Mr. Hart and their families reached Cairo on Monday, Oct. 29th, at noon. They and the other missionaries in Cairo had a social cup of tea together in the afternoon in Dr. Harvey's drawing-room where there was much asking and answering questions about friends in America and Egypt. The travelers went on to Assiout on Tuesday morning where a warm welcome awaited them.

The Theological classes open on the 5th. The students have returned looking happy and they gave good reports of their work in the villages during the summer.

We have had the pleasure of having Dr. M. G. Kyle, the president of the our Board of Foreign Missions with us for a few weeks. He has preached three good sermons in English, conducted several of our prayer-meetings, and assisted in a marriage ceremony.

The Khedive returned to Cairo this week after an absence of several months. The streets through which he passed were gay with bunting. We had the stars and stripes floating from our balcony.

Anna Y. Thompson further gives visiting experiences:

In visiting a house this week my attention was called to something which I have noticed before but not to such a marked degree. One of the Bible women had gone with me to Ghizeh, and in one house where we visited we did not go upstairs as the women were all in the lower story, which in cities is generally used for the animals, the oven, storerooms, etc. This was contrary to the usual ideas of hospitality and when we still refused to go up, chairs were brought for us to sit on and a servant girl told to bring a rush mat from upstairs to make the earthen floor more inviting. While bringing it down she knocked over the little son of one of the women, who became alarmed and excited as she had lost her only other child not long ago. These women were Copts and the mother immediately made the sign of the cross on the ground where the child fell and on the step from which he fell repeating some prayer, the only words I heard being, 'in the name of the cross." Some of the women told her to sprinkle water, also salt on the place, which she did repeating the same formula.

I do not know the origin of the idea, but these things are done to propitiate the spirits which live in the ground under us and which are thought to be grasping after children. How different the feelings of these women from those who can commit their *all* to God and thereby obtain that peace which passeth all understanding and gives comfort to the heart.

The prayer-meetings in the Esbekieh quarter of Cairo have had unusually good attendance lately, as the Bible women there seem to take an interest in getting their pupils to attend. The women living in the poorer districts, accustomed to coming, are well supplied if they have a nice mat to sit on; but if all want to sit on a chairs it is quite a tax on the family to provide sitting-room for from twenty-five to thirty, as was the case twice this month. We meet from house to house and lately have been appointing two or three weeks ahead as there are urgent offers of homes to be thus "honored."

May God accompany His word with the power of the Holy Spirit so that souls may be saved.

India.

The latest matter of interest to our India missionaries has been the annual meeting of the Mission Association, which opened Oct. 19, 1900, lasting about a week. This meeting, we believe, is always held at Sialkot, because of its best accommodations for so large a gathering, the girls' boarding school building being very suitable for the entertaining. This meeting is the one time of the year when all the missionaries come together for prayer and conference, to settle up business for a closing, and to plan for the coming year for the entire mission. It is little wonder that such a meeting should be looked forward to with anticipations of pleasant companionship, spiritual refresh-

ings, and re-adjustment of work, and possible extension and carrying out cherished ideas of better things. Only echoes of this last meeting has as yet reached the home land.

The new missionaries, Rev. Robt. Maxwell and wife, and Rev. J. A. Brandon and wife, will go to Rawal Pindi for their first year in studying the language. Mrs. Robt. R. McClure, who is willing for a time to remain in the field, has been appointed to take charge of zanana work in Rawal Pindi. Mrs. McClure has been transferred to our Women's Board for support, and it is felt that much good will be accomplished through her labors. Changes have been made in the location of some of the other missionaries, which will not take effect until those entitled to furloughs leave their posts of duty in the early spring. These changes will be noted in due time in the address list of the MAGAZINE.

Possibly the friends of mission work will be most interested in hearing something of plans made concerning the famine children. Henceforth the maintenance, education and the training of those children must be a part of the work of our church. Other denominations are proposing to establish orphanages where, in connection with common educational advantages, much time will be given to industrial training suitable to the industries of the country; so that by and by, when these children come to maturity, they may not only be fitted to be Christian helpers but fully able to support themselves. Our own mission decided to establish two orphanages upon much the same plan, one for boys at Gujranwala and one for girls at Pasrur, the latter under the care of Miss Emma D. Anderson. The delightful part of the plans is that there is sufficient money in the mission treasury, left of famine funds, to begin the work at once, and perhaps carry it on for a considerable time. Hence there will be no need for a while for further contributions for the support of famine children.

We understand plans were discussed concerning the establishing of schools for the higher education of both boys and girls connected with our mission in India, which are much needed, for never will our mission have a sufficiency of its own well trained workers until such schools are established. Once on a good footing, it is quite likely that they would be largely self-supporting, as the rich class would be interested and willing to pay more or less tuition. The evangelization of any heathen people must come through trained educated Christian workers from among themselves, and our church and its Boards can make no mistake in concentrated effort along this line.

The question is being frequently asked of late, "Why has the Women's Board sent out so few missionaries this year, when the calls from both fields seemed so urgent in the early summer?" The reply is, we have not been able to secure suitable persons to send. There has been no question as to the earnestness and consecration of all the applicants for foreign work, but there is much more needed in the make up of a successful missionary whether man or woman. There must be good health, good eyes, good power of physical endurance, a good education, good executive ability, and some other good things in addition to the unquestioned piety. We are sure there are many young women of such characteristics in our beloved church. Will not some of them come forward and volunteer for the Master's service in carrying the blessed gospel to those who are in the dark shadow of heathenism, superstition and ignorance?

MRS. W. J. REID, Foreign Sec'y.

Missionary Ladies' Conference.

The time appointed for our meeting this year was Aug. 2nd and 3rd and it found nearly all the ladies present, it being vacation for most of us. Mrs. E. M. Giffen and Mrs. Reed were in Switzerland, and Mrs. Watson and Miss Brown, not having yet come to Ramle for their rest, were not present. The greater part of the first session was spent in devotional exercises, followed by a Bible reading on "Satisfied Thirst," by Mrs. McClenahan.

The individual reports were an interesting feature of our meeting. Each lady present gave an account of her year's work. Between the different reports discussion occurred relative to different topics incidentally mentioned, such as the good to be accomplished through social intercourse and hospitality; how to keep in touch with past pupils; the raising of money by missionary societies; ways and means by which we may come in close contact with Moslem

women, etc. These reports being very informal are very helpful. Work in all parts of the field is heard from. Joys and sorrows, encouragements and discouragements are told of, and thus our sympathies are broadened and our interest awakened. The needs, too, in different departments are discussed, and thus we learn to look out of our own little world, which we thought the very neediest of all, to the wants and privations of our fellow workers.

We were glad to have with us, at our last session, Miss Van Somers, of England, who is very much interested in mission work in Egypt. She gave us a helpful Bible reading on "Feeding on Christ." A good paper by Mrs. Hunt followed this, her subject being, "Ways and Means of Interesting the Church at Home in our Mission." A conference, bearing upon a very important question relative to our work was opened by Mrs. Harvey and discussed freely by all present.

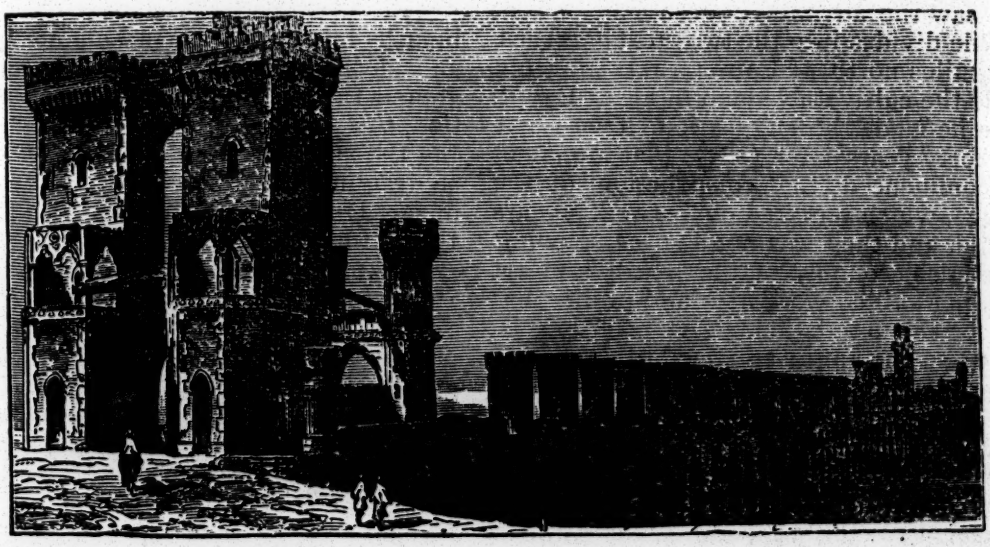
This closed a very pleasant and profitable meeting. More than once during the conference we were led to praise God for His great mercy toward us during the past year. Most of our number have enjoyed good health, the long-felt want of a church in Alexandria will soon be satisfied, for work is progressing finely. A beautiful tract of land for a new hospital at Tanta is secured, means for building a much needed hospital at Asyut have been provided and the foundation is now laid. For all these blessings and many others we praise Him who has so richly blessed the work in the valley of the Nile.

One of our number present at our meeting and deeply interested in the work has since gone to her reward. Mrs. Sowash, so well and happy at that time, was suddenly taken from us Sept. 4th. We cannot understand why one so necessary to her little family and the work in Monsoura should be taken, but we do know that, "He doeth all things well." May the Comforter be very near the bereaved husband and may the kind Father care for the little ones.

Very Truly Yours in the Work,
JEANNETTE W. MCCLENAHAN.

Asyut, Egypt, Oct. 10, 1900.

Young People's Department.



Barrage at Cairo.

Irrigating Work In Egypt.

(NOTE—Refer on the map of Africa to Victoria Nyanza (lake) and Albert Nyanza (lake) in Central Africa; to the Blue Nile and Black Nile in Abyssinia; to the Joseph Canal (Bahr Youssef); Assouin, where a great dam is being constructed; to Asyut where a supplementary dam is under headway and to Cairo, the city of the great Barrage illustrated above.)

Egypt is practically a country without rain, depending entirely on the overflow of the Nile for fertility. When irrigated its soil is probably the richest in the world. Seed is sown in the ooze left by the retreating water, and with little cultivation a bountiful harvest is the result. It is nothing uncommon to see an irrigated field all in luxurient green, and beside it a barren desert because not irrigated.

The cause of the overflow of the Nile was a mystery until recently. In fact while at the mouth of the Nile was located one of the earliest and most civilized people, its source was only discovered about 1860. The source of the White (true) Nile is Victoria Nyanza (lake). It flows north in a tortuous course, through Albert Nyanza (lake) and is joined

at Khartoum by the Blue Nile, and a little farther north near Berber by the Black Nile. Both of these tributaries have their source in Abyssinia. During the period of Abyssinian rains, from the middle of June to September, the volume of water flowing through the Blue and Black Nile into the White Nile is enormous, causing it to overflow the entire valley, and distributing immense quantities of rich, fertilizing deposit carried from the Abyssinian hills. The explorer Baker concisely explains it: "The equatorial lakes feed Egypt (the Nile), but the Abyssinian rivers *cause the inundation.*

There is an ancient legend that the yearly overflow of the Nile is caused by the tears shed by Isis heathen goddess, over the tomb of Osiris, a heathen god, her husband, and the question has been asked as a type of impossibility, "Can man arrest the tears of Isis as they flow?" Joseph of Israel, in his time, made an attempt at constructing Joseph's Canal, (the Bahr Yossef), which leaves the Nile near Gergeh, following the Libyan hills for two hundred and twenty miles and entering the Fayum, fertilizing it by numerous ramifications. Napolean Bonaparte saw the advantage of a dam where the Nile divides into the two great branches, a few miles north of Cairo; that it would double the cultivatable land of lower Egypt. While he made the suggestion, it was not until forty years later (1837) that Mohamet Ali commenced the construction of the Barrage, which required over twenty years to build, and then was not a success, owing to the false economy of the Khedive in not providing skilled workmen and proper material for the foundation. The tradition is that when the engineer went to Mehemet Ali for instruction as to where the stone was to be procured for the Barrage, he replied, "You have those great useless heaps of stone, the Gizeh pyramids; use them up, every block if need be for the purpose." The engineer, knowing what odium would attach to his name if he agreed to their proposition asked for a few days to make calculations. His autocratic master would give but one day. When the engineer returned he reported that the cost of transporting the stone from the pyramids would be greater than to quarry new stone from the hills.

So the pyramids were saved. When the Barrage was finished every excuse was given for not closing the sluices at high Nile, until finally a native officer ventured to order all the sluices shut down. The water rose rapidly, spouting up above the Barrage, the large wall of masonry quivered and cracked and prepared to slide away to the Mediterranean. In haste the sluices were opened just in time to save the whole structure; This ornament, costing 4,000,000 sterling, was practically useless until 1883, when English engineers made it strong by boring under the foundations and filling with cement. Since that time both Barrages across the Rosetta and Danietta branches of the river have been doing beneficent work, doubling the area of the agricultural land of the Delta.

The land that contains the Sphinx and the pyramids also furnishes the greatest engineering feat of this age. The great dam at Assouan and the subordinate dam at Asyut is a triumph of practical science, an expansion by irrigation which changes desert land into productive fields. This dam rescues 2,500 square miles, or twice the area of Rhode Island, from the Arabian and Libyan desert and converts it into the most productive soil on the globe.

The Assuan dam is different from any other dam in the world, because none other has ever been attempted on a river approaching the size of the Nile, and it must be both dam and water way. To confine the Nile at flood time would be impossible; therefore the river must be allowed to flow unimpeded through the dam during several months in the year. As soon as the flood subsides, but while the discharge is still greater than can be at once used for irrigation, the water will be retained for use during the summer months. The dam will be so designed that the water released daily during low Nile will be drawn from near the bottom of the reservoir. Egyptian farmers prize the "red water," which is vastly richer in fertilizing value than clear water can be. This dam is contracted to be completed July 1st, 1903. It is being built of granite ashler coming from ledges that furnished the obelisk now in Central park, New York. It will be seventy-six feet high in places, with approaches nearly a mile and a quarter long. The difference in water level, above and below the dam, will be forty-six feet and the top of the structure, thirty or forty feet wide, will give bridge facilities. There will be 180 openings in the great wall, each containing sluice gates. They are of the Stoney patent, a wonderful invention, by which a child merely pressing a lever can elevate or depress the huge mass of steel with the enormous pressure of water against it. The roadway on top with its parapets, the sluices in the wall, will form a handsome architectural viaduct. Locks for the passage of boats up and down the river will be constructed on the west side.

Egypt is a Mahomedan country whose "day of rest" is Friday All officials are compelled to work on Sabbath and are idle

on Friday, Every Englishman must be at his post on Sabbath. There are many Copts and Greeks in the goverment service who are Christians, and yet have to be idle on Friday and at their work on Sabbath. There are also Jews, who desire Saturday for their day of rest; but their wishes cannot be granted.

One item of interest to Christians is that the contractors, being an independent British firm, can do as they please. So they decreed that no man in their employ should work on Sabbath. "A day of rest is needed and shall be observed, and the work will go on from Monday morning early till Saturday night;" and all the 20,000 workmen cheerfully agreed to the wise ruling.

This irrigation concerns the United States financially. The cotton raised in the Delta is of larger fiber and superior quality to that raised in this country and is worth two cents a pound more in the open mar' et. The yield is twice as much per acre. There is no dread of frost, and the cost of labor is very low.

The Nile sugar cane, grown in middle Egypt, is of superior quality and many crushing factories have been built on the river bank by European capitol. Nearly $10,coo,oco worth was exported last year. Damage to the cane culture in Cuba by the long strife gave them great advantages. The premises south of the Assouan dam will now be open to grow bread stuff; so Egypt may become, as in the time of Pharaoh, one of the granaries of the world. The prophesy of Sir Samuel Baker made over thirty-five years ago seems liable of fulfillment. "The Nile might be so controlled that the enormous volume of water now rushing uselessly into the Mediterranean might be led through the deserts to transform them into cotton-fields that would render England independent of America." When it is remembered that the soil irrigated will produce two, if not three, crops a year, it is clear Egypt will effect the world's market for cotton, sugar and cereals.

This object-lesson in irrigation is of great interest, also in view of the claim made by the National Irrigation Congress in convention at Chicago in November, that "there is one hundred million acres in the arid regions of the West that can be transformed into fertile fields by irrigation, capable of supporting as large a population as the United States already has."

General Nelson Miles, in an address "Our Unwatered Empire," before this convention called attention to the remains of ancient irrigating canals in Arizona, which existed thousand of years before Columbus discovered America, and supported a population far larger than the present number in that territory. The engineers today are running the lines of their channels along the water routes of that prehistoric race.

How Gameela Was Changed.

She was just an ordinary little Egyptian girl. Her eyes were black and her short black hair was braided and tied back under a pink kerchief. She ran about as happy and free as a little girl in that land could be. Of course Gameela's father and brothers told her she was a donkey and had no mind, but she had become accustomed to that.

One day twin babies came to their house a boy and a girl. Gameela ought to have been very happy but instead she was very cross because one of the babies was a girl.

Her mother got two Syrian homemade cradles and gave the babies over to her daughter's care. Gameela would rock the boy s cradle and gently sing, "*Ya Ainee, Ya habeebee, Ya helwa.*" "Oh my eye! Oh my beloved! Oh my sweet one!" As she violently rocked the baby's girl cradle she sang, "*In sha allah tamut. In sha allah tamut.*" I hope you'll die! I hope you'll die!" One day the bady girl fell ill and died. Instead of feeling very sad she said, "I am just glad she died. I don't like girl babies."

A few years after this a Christian young man asked for Gameela for his wife. Her parents did not like to give their daughter to a Christian, but she had recently had ophthalmia and there was a big white spot on her beautiful eye, and they were afraid they might not have a good offer soon again.

Not long after the wedding Joseph began to talk to his young wife about his religion. He was very kind to her and never beat her as most men did their wives, and she was soon won over to the new faith. The first little one that came to their house was a girl. Though Joseph had always been very kind, she thought now surely he would be very angry, because she never had seen a man who loved a little girl baby. But Joseph was just as kind as ever and loved the little one dearly.

Before many years Gameela was the mother of five girls and three boys. Her

neighbors were always surprised to hear her say, "I love my little girls just as much as my boys." You already know why she has changed. It is because she now loves Jesus who loves all children.

Topeka, Kan. MRS. JOHN P. WHITE.

Junior Missionary Societies.

Conducted by MRS. N. WYLIE STEVENSON, Junior Secretary, Allegheny, Pa.

News and Methods of Work.

We make our bow to the Junior workers in a new department this month. We all realize how Junior work taxes the time, strength, ingenuity and many times, the patience of superintendents. The busy little people with whom we deal are constantly seeking variety. What pleases entertains and instructs one day will not the next. For this reason many superintendents become discouraged and give up the work. Now our object is to help superintendents by establishing a method of communication between them through the Women's Magazine. If one method of conducting a meeting has been more successful than others, let us hear about it. Or if you have a good plan for raising money; if you have work day meetings, tell us what you make and where sent. If sad hearts have been made glad by Thanksgiving dinners or Christmas boxes, it makes us all feel good to know that others are being made happy. If you have organized a new society, report it, with number of members, plans, etc.

If some of your members have been impressed and given their hearts to Christ, it encourages others to hear about it. Some of our very best methods are kept to ourselves when they would be so helpful to others particularly new superintendents.

Your secretary cannot make up views or methods, but must depend on the workers for them. As you read this think of something in your society worth repeating and send at once to your Junior secretary.

MRS. N. WYLIE STEVENSON.
2500 Perrysville Ave., Allegheny, Pa.

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The Women's Missionary Society of Philadelphia Presbytery received two new Junior missionary societies at the semi-annual convention held Oct. 9th, 1900—the Dales Memorial and the North. We are very glad that these churches have decided to help us in our Junior missionary work. The North Society has three superintendents—the Misses Mampe, M. C. McKnight and M. Wright. They have divided the Juniors into committees, the children being officers under the leadership of the three ladies mentioned. These Juniors devote one Sabbath of each month to a missionary topic, and the offering on that day is for missionary purposes. One of the children leads every Sabbath at the meeting with a superintendent assisting. A story teaching some truth is read every meeting, and each one selects a Bible verse bearing on the evening's topic and commits it to memory for the following meeting. They are taught to pray in sentence prayers and altogether. As one of the leaders says, "We are earnestly endeavoring to lead them in the way they should go so that when they are old they will not depart from it." The same leader adds: "Nor do we confine ourselves only to interesting the children in church matters; we believe in developing their social instincts as well. Therefore we have given the first of a series of socials at which a goodly number had an enjoyable time. These were held from 7 until 9 o'clock in the evening." This society was organized in September 1900, with a membership of 27, and its leaders are members of Mrs. J. S. McCracken's Sabbath school class.

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Philadelphia, Pa.

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TOPIC—Egypt.

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II. The Religions of Egypt.

1. The ancient. Ref.—"The Student Missionary Appeal." p. 31.

2. The Coptic. Ref.—"Student Missionary Appeal." p. 418, 421. "The American Mission in Egypt." p. 53, 60.

3. The Mohammedan. Ref.—"Missionary Expansion Since the Reformation." p. 199, 203. "Student Missionary Appeal." p. 36, 37. "American Mission in Egypt." p. 41, 53.

III. The American Mission in Egypt.

1. Its foundation. Ref.—American Mission in Egypt. ch. 4.

2. Its Schools and Colleges. Ref.—American Mission Egypt. ch. 27.

3. Its Extent. Ref.—see late reports.

D. M. D.

FROM Month TO Month.

Fourth Interdenominational Conference.

The Fourth Interdenominational Conference, woman's boards of foreign missions in the United States and Canada will be held in New York City, at the Marble Collegiate church, corner Fifth avenue and Twenty-ninth street, on Wednesday, Thursday and Friday, January 16th, 17th and 18th, 1901, opening at 2 p. m. on Wednesday and closing at 12:30 p. m. on Friday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference.

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Miss Findley, a Scotch lady in Alexandria, accepted the position to teach in Cairo

school. This appointment was made by the Mission Association before the Board appointed Miss Wells. The first letter written to the Foreign secretary, giving notice of Miss Findley's appointment, was not received.

Miss Helen Ferrier has been assigned to Alexandria. She is very happy in the work.

Miss Carrie Buchanan will be ready to return to Egypt early in the new year.

The Board is much encouraged in the increased attendance and interest manifested, as given in the report received from Messiah Mission, Chicago. A very encouraging report was received from our Polish missionary, Mr. Constantine Antoszewski, for month of November. The Home secretary's report also included reports from Colfax, Warm Springs and Simnasho.

Financial statement of the Women's Missionary Magazine for quarter closing Oct. 31, was submitted and approved.

Treasurer reported receipts in November, $2,796.59; disbursed, $5,122,01. Also submitted report of receipts and disbursements and balance in each department.

The Parsonage secretary reported correspondence in regard to papers and securities covering parsonage loans that have received favorable consideration; also renewal of insurance, etc.

Financial report of the Juniors' Missionary Magazine for November was submitted and approved.

Freedmen's secretary reports that teacher's home building at Prairie probably will be finished by Dec. 15th. Order was given to purchase furniture for same. Reports were received from Knoxville, Athens, Norfolk, Chase City, Miller's Ferry, Camden, Blue Stone, Henderson, Canton Bend; also report received from superintendent of the farm at Prairie.

M. JENNIE STEVENSON. Sec.

Treasurer's Report.

Receipts for the month of February, 1900.

Foreign.—Allegheny, 15; Ryegate, Vt., 30; Wheeling, 20; Mrs. Maggie M. Work, Hamill, Pa., 5; Los Angeles, 7; Xenia, 42, and for India, 10; Jane D. Cooke, Bellefontaine, O., for India, 5; Rock Prairie, Wis.; 10; Concordia, 15.

Foreign Specials.—4th Allegheny, W. M. & Benev. Soc. for Miss Mookerjee's vacation, 25; Sewickley Jr. M. S. for education of Minnie Lahn, India, 20; Jun. M. S. Allegheny on education of "Hope," Asyut, 13; 3d Allegheny W. M. & A. Soc. for Rev. E. L. Porter, 10; Wheeling pupil, Sialkot, India, 25; Jamestown, O., pupil Sialkot, 25; Pittsburg Pres. pupil Sialkot, 25 also for girls' school, 5; From a friend, Detroit, zenana work Cairo, 20.

India Famine Relief Fund.—Sterling Kan., congregation and W. M. S., 65.68; Ryegate, Vt., L. M. S., 20; 2d Philadelphia, 10; Friend Detroit, 20; 1st Washington, Pa., L. M. S., 31.

Foreign Salaries.—Miss Jessie Hogg, 2d Allegheny Y. P., 75; Miss Cora Dickey, 6th Pittsburg, 65; Miss Ella Gordon, 63; Miss Corbett, Conemaugh, 100; Miss Sallie E. Dickey, Xenia, 344; Miss M. A. Lawrence, Colorado, 15; Miss M. R. Martin, Mansfield, 40.50; Miss McCahon, Chartiers, 60.

Tanta Hospital Egypt.—Miss Elizabeth McMillan, Allegheny, Pa., 5; 1st Allegheny, W. M. F. S., 100; Crawfordsville, Iowa, Jun. Y. P. C. U., 16.10; New York, 20; Mrs. Jane E. Maxwell, Cambridge, N. Y., 100; Cedar Rapids, 27; Conemaugh, 5; Los Angeles, Cal., 10; a sister in Christ, Fairview, O., 20; Monongahela, 115; Munford, N. Y., 5; A Friend Detroit, 20; Chartiers, 20.

Endowment of Bed Tanta Hospital.—Jun. Allegheny 5; Jun. Praire, Ala., 5; Conemaugh Juniors, 4; Xenia Juniors, 4; Monongahela Juniors, 93; 1st Denver cradle roll and primary class, 23.25; Wyoming Jun., 3.50; Bloomington, Ind., Juniors, 10; Aspinwall Jun. 5.

Endowment Bed Jhelum Hospital.—From invesment, 199.05.

Home and Salaries.—Allegheny, 20; Cedar Rapids, 10; Wheeling, 25; Conemaugh, 5; Philadelphia, 30; Los Angeles, 4; Xenia, 48; Monongahela, 125; Rock Prairie, Wis., 8; Colorado, 10; York, N. Y., 12; Mansfield, 19; Concordia, 5; Rock Island, 8;

Warm Springs Indians.—Allegheny, 5; Xenia, 47; Monongahela, 20.

Freedmen's and Salaries.—Allegheny, 62; Oregon, 6; Wheeling, 5; Conemaugh, 2; Xenia, 50; Monongahela, 80; Rock Prairie, 7; Colorado, 5; Jacksonville, for shoes at Henderson, 12.90; Mansfield, 4; Concordia, 5; Miss Sadie J. Miller, 5; Chartiers, 45; 1st Washington, Pa., Y. W. M. S., for Norfolk, 20.

Little Girls' Home Tenn.—4th Alleg Y. L. A. S. 25.

Church Extension and Parsonage.—Mt. Washington Monongahela Pres. on note, 77.75; Allegheny, 16; Willamette Or. on 7th note 26.25; Wheeling 5; Philadelphia, 15; 5th hicago, in payment of note 7, 88.80; Topeka note 4 in full and 2d payment on 5th note, 75; Xenia, 20; Monongahela, 27; Rock Prairie, Wis., 5; Goldfield, Ia., 1st payment on 4th note 33.30; Alameda, Cal., on 4th note, 78.20; Denver Boulevard church, 2d payment 5th note, 66.60; Coulterville, Ill., to complete 5th note, 90; hartiers, 10.

Ministerial Relief.—Allegheny, 5; Xenia, 10; Monongahela, 15; Rochester, N. Y., 2.

Orphans' Home Allegheny.—Allegheny, 5; Waterford, Pa., S. S. class of Miss Anna E. Moore, 7.12.

Memorial Hospital Allegheny.—Allegheny, 5.

Life Membership W. G. M. S.—From investment, 40.95.

Investments reduced.—200.

Contingent Fund.—Interest from investments, 90.

Receipts for the month of March, 1900.

Foreign.—Cleveland, 13.75; Keokuk, 2.90; Monongahela, 25; Sidney, 59; Princeton, 10; 4th Chicago for India, 6; Muncie, for India, 4; Boston, 20; Rock Prairie, 7; Kiskiminetas, 28; Chillicothe, 10; LeRoy, 15; Brookville, 4; Illinois Southern, 7; 1st Monmouth Y. L. on salary of Rev. Geo. Morrison, 10; Colorado, 8; Pawnee, 19; Galt, Can., 15; Conemaugh, 14; Des Moines, 19, and for Egypt, 10; Omaha, 10; Pawnee, 17, and for India, 4; Concordia, 15; Keokuk 6.62; Allegheny, 67.

Foreign Specials.—New York 7th Avenue Junior Soc. pupil Girls' school India, 25; 1st Washington, Ia., Willing Workers, 5; 6th Pittsburg Y. W., Mrs. E. B. McElveen memorial, Girls' School Asyut, 50; Brookville, native pupil India, 25; Colorado, Girls' School India, 5; Tacoma W. M. S. pupil India, 5; 2nd Wash-

ington, Ia., Golden Rule Circle of K. D. scholarship Sialkot, 25; Allegheny Juniors, support of "Hope" Asyut College, 50; 4th Allegheny W. M. & Benev. Soc. Bible Reader India, 90; Sewickley Y. W. M. S. pupil India, 25, also Tarentum W. M. S., 10; 8th Allegheny W. M. S. pupil Sialkot, 25; Avalon H. & F. Mission Circle, native worker in Egypt, 15.

India Famine Relief Fund.—Monongahela, 25; Mrf. D. C. Wills, Wilkinsburg, 10; Princeton Christian Endeavor, 13; Chillicothe, 4; College Springs, 12; Mansfield, 11; Beaver Run, 6; 1st Denver, 49, 2nd Denver, 15; Mrs. Robert Fraver, Elvira, Ia., 10; Des Moines, 4; Le Claire Prairie Y. L. M. S., 5; Mrs. W. K. Carson, Baltimore, Md.; 5; Stanwood, Junior M. S., 5; Allegheny, 28.

Foreign Salaries.—Miss M. A. Lawrence, Mrs. Elizabeth D. Irwin Ewing, 40; Miss C. E. Wilson, Keokuk, 91.70; Des Moines, 107.50; Miss Buchanan, Monongahela, 115; Miss Cora B. Dickey, 6th Pittsburgh, 100; Miss Ella Gordon, LeClaire, 30.45; Miss Smith, Princeton W. M. S., 50; Miss E. D. Anderson, "A Friend of Missions, per J. W. E," 20; Miss Young College, Springs, 112; Miss M. R. Martin, Mansfield, 62.-50; Miss Corbett, Brookville, 90; Conemaugh, 100; Miss Fulton, Illinois Southern, 173; Miss Campbell, Monmouth, 50; Miss Logan, Allegheny, 150; Miss Jessie J. Hogg, 2nd Allegheny W. M. Soc., 25, also Y. P. M. S. 75.

Tanta Hospital Egypt.—Mrs. C. C. French, East Greenwich, N. Y., 5; Monongahela, 176; 1st Etna L. M. S., 10; Chillicothe, 12; Liberty, Neb., 6; Conemaugh, 15; Des Moines, 20; LeClaire Prairie Y. L. M. S., 2; Omaha, 13; Allegheny, 5.

Endowment of Bed Tanta Hospital.—Monongahela Juniors, 3; Hampton, Pa., Junior M. S., 3; San Francisco Juniors, 2; J. Maxwell Rankin, a birthday gift, 2; Caledonia, Juniors Muskingum Pres. 4; Winterset, Ia. Juniors, 3.14; Wilsonville Junior M. S., 9; Rock Island Juniors, 3; Conemaugh,1; Keokuk Juniors, 8; Little York Junior Union, 8.25; Allegheny Junior M. S., 64.25.

Jhelum Hospital India.—Monongahela, 5.

Home and Salaries.—Cleveland, 25, also for Messiah Mission, 5; Keokuk, 5; Monongahela, 10; Sidney, 21; LeClaire, 12; Boston, 10; Kiskiminetas, 19; Chillicothe, 11; Brookville, 11; Illinois Southern, 17, also for Messiah Mission, 3; Colorado, 8; Galt, Can. 15; Conemaugh, 23, and for Messiah mission, 5; Des Moines, 17, Donaldson, 5; Omaha, Messiah mission, 5; Pawnee, 5; Keokuk, 21.50; Allegheny, 256.

Warm Springs Indians.—Monongahela, 75; Brookville, 5; Illinois Southern, 5; Pawnee, 5; Des Moines, 5; LeClaire Prairie Y. L. M. S., 5; Allegheny, 55.

Freedmen's and Salaries.—Cleveland, 20; Keokuk, 7.75; Monongahela, 30; Sidney, 26; LeClaire, 4.50, Boston, 15; Rock Prairie, Wis., 6; Rents from mission farm Alabama, 904.23; Chillicothe, 7; Brookville, 5; Illinois Southern, 4; Colorado, 8; Pawnee, 5; Conemaugh, 17; Des Moines, 18; LeClaire Prairie Y. L. M. S., 5; Omaha, 32.50; Pawnee, 2; Allegheny, 64, and for shoes Chase City, 15, and same Canton Bend, 15.

Little Girls' Home, Tenn.—2nd Allegheny W. M. S. pupil, 30; Avalon H. & F. Mission Circle, support of pupil, 25.

Church Extension and Parsonage.—Cleveland, 5; Monongahela, 15; Findlay, O., on rent to April 1st, 65, Clearfield, Ia., on loan, 16.48; 2nd Portland, Ore., 1st payment 7th note, 53; Boston, 8; Spokane, Wash., 4th payment 6th note, 82.40; Kiskiminetas, 13; Chillicothe, 5; Columbus, O., 2nd and 3rd payments on 7th note, 178.20; Colorado, 1; Pawnee, 8; Des Moines, 3; Greenfield, Ia., on note 1, 178.68; Omaha, 5; Keokuk, 24; Allegheny, 44.

Ministerial Relief.—Monongahela, 15; Boston, 7; Chillicothe, 14; Illinois Southern, 1; Colorado, 5; Des Moines, 11; Omaha, 5; Keokuk, 5; Allegheny, 24.

Orphans' Home Allegheny.—Mrs. J. P. McDanel, 1; Princeton Juniors, 7; Allegheny, 21.

Memorial Hospital Allegheny.—Allegheny, 8, and for milk fund 3.

Aged People's Home.—Keokuk, 10; Chillicothe, 5; Des Moines, 4; Allegheny, 15.

Life Membership W. G. M. S.—Mrs. Belle McD. Patterson, 25.

Investments reduced.—$125.

Contingent F'd.—Interest from investments, 264.50.

E. J. SLOAN, Treas.

Junior Missionary Rally.

The Eighth Annual Rally of the Junior Missionary Societies of Monongahela and Allegheny Presbyteries held Saturday, October 20th at 2 p. m. in the 4th U. P. church, Allegheny, has passed into history.

The exercises by the children gave proof of preparation by the superintendent and the leaders. The day seemed designed for a children's rally, cool, bright and invigorating. The societies were largely represented, many in attendance from quite a distance showing a great interest. Mrs. I. N. Patterson, president of Junior Missionary Association, presided, and Mrs. George M. Paden, first vice president, made the invocation prayer.

Miss McIntosh rendered a solo, "By the waters of Babylon," with a fine voice. The exercises by the Juniors of Etna, the 2nd U. P. church Allegheny, Shadyside and Avalon were duly appreciated by the children and all present.

Miss Leonora McDowell, from our Egypt mission, whose name is dear to us all, talked about the social habits and religious life of the Egyptians in Alexandria.

Miss Charlotte Dawes, recently from the Chinese Mission, gave a very thrilling account of her escape from the Chinese horror, of which we have all read. We were very fortunate in having so worthy a missionary with us.

The programme committee had made no mistake in selecting Dr. Thos. Park, of the 4th U. P. church, Allegheny, to present the well earned banners. His remarks, though brief on account of the lateness of the hour, were forcible. Very uniquely he awarded the banners for the best attendance during the year to the St. Clair Juniors of Monongahela Presbytery, and to the Avalon Juniors of Allegheny Presbytery. Also a banner was given to the 4th church Juniors, Pittsburg, for having the largest percentage of attendance at the Rally. The banner for the largest increase in membership in proportion to the enrollment was won by the Shadyside Juniors.

Memorial Service—First Church, N. Y. City.

A remarkable Providence has overtaken our Woman's Missionary Society during the month but lately closed—October. During that month our society has lost by death four of its capable, energetic and dependable women, who, when the call was made on their time, or purse or efforts, have always answered, Ready.

It has seemed to us as a society that it is most

meet and fitting that we should take some cognizance of this event, and we have accordingly set apart this hour as one in which to recall the fragrant memory of our beloved and lamented sisters, who have answered to the call, "Come up higher," and earnestly to search ourselves with the question, "Am I ready to answer that call?" Surely such a Providence as this demands the most profound reflection and heart examination.

We are distressed; for ye, our sisters, very pleasant have ye been to us. Our society has its Roll of Honor and thereon, side by side, as they so often sat together in our monthly meetings, appear the names of our departed friends, two of whom, Mrs. Armstrong and Mrs. McCook, crossed the river almost side by side, the former passing away on Tuesday and the latter on the following Sabbath day. Mrs. Burnett passed away early in the month, while Mrs. Robb was the last of the four to be called hence.

When our society was in its infancy, Mrs. John H. Armstrong was one of its first enrolled members, and was chosen first Recording Secretary. She was a helper indeed, ever cheerful, energetic and inspiriting, her presence doing much towards making the meeting a success.

Mrs. Thomas McCook was also one of our first members and a sometime officer, ever desirous of the welfare of the society, a sheaf of wheat ready and waiting to be garnered.

Mrs. Margaret Burnett came to us late, but was also not only a member, but an interested member to the last, although incapacitated from attending.

Mrs. James Robb also came to us later, but at once put her hand to the plough and ever showed herself most eager and anxious for the welfare of the society planning with us at our last meeting her share of the winter work.

Every branch of our church work has felt the helping hands of these whose names are here enrolled, whether in the sending of the gospel to the poor benighted ones afar off, or in entertaining the stranger in our midst. Our society is the poorer for their loss, our congregation is the poorer, our whole church is the poorer; but—and this is the other side—Heaven is richer.

Methinks we do well to weep today
As we think of these friends who have passed away;
Now that the last of life's sands are run,
Now they rest from their labor done.
For they'll greet us not as they did of old,
Now the pulse is still and the heart is cold.

We will miss them so much, ev'ry look and tone
So familiar once, now forever gone,
And our hearts will throb with unwonted pain,
We will long for their greeting, but long in vain.
But yonder we see them at home with God,
Bidding us tread in the pathway they trod.

And so we leave them, our sisters dear;
O'er their graves we will whisper, "Not here, not here."
God grant that when we shall be called away,
And there's mourning for us as there's mourning today,
Our names may have place then on Honor's Roll,
Our flesh with the earth, but with God the soul.

MARGARET NEELY SIMPSON.

Testimonial of Regard.

The W. M. S. of the U. P. church Kansas City, Kan., expresses sincere appreciation of Mrs. D. M. McClellan, who recently removed from our congregation. She was our devoted president for seven years, most faithful in attendance when her health permitted, and always helpful in every good work. We miss her sadly and remember with thankfulness her work in the past, and recognize the influence for all that is good she constantly exerted among us. May God's richest blessings be hers, is our prayer.

In Memoriam.

Miss Sadie Maxwell.

The Women's Missionary Society of Richmond, Ind., offer this tribute of love to Miss Sadie Maxwell, who passed away November 11, 1900.

Although quiet and unassuming, she was ever ready for her share of labor and faithful in its performance. She was deeply interested in the work of the Master and will be missed in all church work.

We extend hearty sympathy to her family and commend them to the loving Saviour whom she served and with whom she now abides.

MRS. M. M. FOSTER,
MRS. IDA B. MYRICK. } COM.

Mrs. Martha McCormick.

Twice within a year has the Women's Missionary Society of West Beaver been called upon to pay a tribute of respect to one of its members.

In the death of Mrs. Martha McCormick our society has lost its oldest member. Modest and retiring, her life, rather than her words, told for the cause of Christ. In her patient submission to God's will she exemplified those graces which tend to beautify the Christian life. She was possessed of that meek and quiet spirit which is above price. In this and similar providences we recognize the Master's call to greater faithfulness in his service. To her family we extend our sympathy.

MRS. M. B. PATTERSON,
MRS. ANNA TODD,
MRS. ALICE A. STARR. } COM.

Mrs. Alice Smith, Miss Martha Christy, Mrs. Ida Hutchison.

The W. M. S. of the U. P. congregation of Butler, Pa. desire to place on record their tribute of love and respect to the memory of Mrs. Alice Smith, Miss Martha Christy and Mrs. Ida Hutchison, who departed this life during this year.

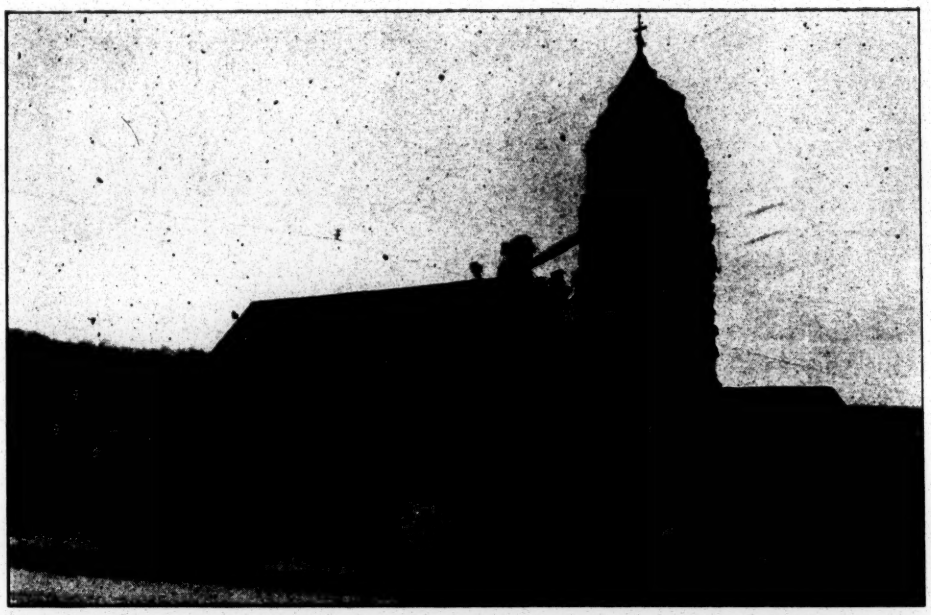
We would bear testimony to the Christian character of our deceased sisters, manifested in their faithful performance of the duty devolving upon them in church and home. Humbly and unostentatiously did they endeavor to do their part cheerfully, which is characteristic of the Master whom they delighted to serve.

Resolved, That we humbly bow under the chastening of our Heavenly Father who is saying, "What I do thou knowest not now but thou shalt know hereafter."

Resolved, That we as a society be admonished by these bereavements to have our lamps trimmed and burning.

Resolved, That we tender our heartfelt sympathy to the bereaved families, and commend them to the great Shepherd and Comforter.

MRS. MCELHENEY,
MRS. J. S. MCKEE,
MRS. TEMPLETON. } COM.



Tacoma enjoys the distinction of having perhaps the oldest church tower in the United States. It belongs to St. Peter's Church, (P. E.) It is a fir tree cut off about 50 feet from the ground, with a bell on the top. It is covered with ivy and very beautiful. The tree is over 400 years old, as shown by the rings in the wood.